

The Improvement Era



Memory Grove

SEE PAGE 258

MAY, 1939

VOLUME 42, NUMBER 5
RETURN POSTAGE GUARANTEED
SALT LAKE CITY, UTAH

THIS YEAR WE'LL
HOLD ON
TO 'EM!

HERE'S WHY



WHAT DO YOU MEAN?

A COMPLETE FILE OF SHELLLUBRICATION RECEIPTS, FOR INSTANCE. THAT WOULD BE PROOF OF HOW WELL YOUR CAR HAS BEEN KEPT UP

IT'S EASIER FOR US TO FIND A BUYER FOR A USED CAR. WE KNOW HAS BEEN SERVICED REGULARLY... ACCORDING TO FACTORY SPECIFICATIONS



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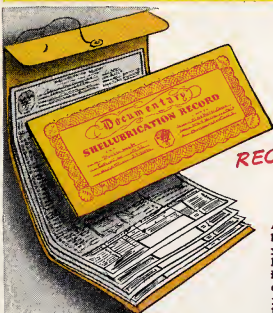
And is therefore worth more money than cars that have been neglected.

Shelllubrication Receipts are helpful to you in countless ways. They chart for you

the parts lubricated—and when. They warn you when each kind of lubrication is due. Help you keep track of the condition of your battery, of your tire mileage. Provide you a permanent record of upkeep costs.

So be sure you save these receipts. And when you buy your next automobile, show them all to the car dealer.

If, at that time, your car has had regular Shelllubrication, you've a right to ask for something better than just an ordinary "trade-in deal."



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FREE

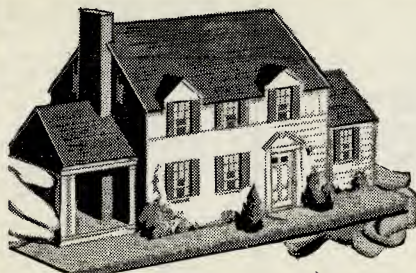
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REPORT OF CONDITION OF UTAH STATE NATIONAL BANK SALT LAKE CITY, UTAH

AS OF MARCH 29, 1939

RESOURCES

Cash and Due From Banks.....	\$13,113,518.08	
U. S. Securities (par value).....	2,362,300.00	
State Coun. & City Obligations \$	99,700.00	
Railroad Securities	23,812.50	
Public Service Securities.....	38,912.50	
Industrial Securities	53,000.00	
Foreign Securities	4,425.26	
Other Securities	1.00	
Stocks	16,616.50	236,467.76
Total Cash and Liquid Assets	\$15,712,285.84	
Loans and Discounts.....	2,377,044.17	
Federal Reserve Bank Stock.....	31,800.00	
Banking House	230,707.57	
Furniture and Fixtures	16,935.00	247,642.57
Other Real Estate		3,723.18
Customer's Liability a/c letters of Credit		9,800.00
Total		\$18,382,295.76

ALL ASSETS ARE UNPLEGDED

LIABILITIES

Demand Deposits	\$14,399,996.43	
Time Deposits	2,373,495.95	
Total Deposits		\$16,773,492.38
Letters of Credit Issued for Customers		9,800.00
Capital Stock, Common.....	500,000.00	
Capital Stock, Preferred.....	250,000.00	
Purchased by Our Own Common Stockholders		
Surplus	310,000.00	
Undivided Profits	539,003.38	
Total Capital Investment		1,599,003.38
Total		\$18,382,295.76

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The Improvement Era

"The Glory of God is Intelligence"

M A Y, 1 9 3 9
VOLUME 42 NUMBER 5

"THE VOICE OF THE CHURCH"

OFFICIAL ORGAN OF THE PRIESTHOOD QUORUMS,
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OF EDUCATION, MUSIC COMMITTEE, WARD
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The Cover

THIS view of unusual beauty from Memory Grove, Salt Lake City, is a reminder of the month of May, which brings with it another day of Memorial for those who have departed this life.

"If they live here let them live unto me; and if they die let them die unto me; for they shall rest from all their labors here, and shall continue their works."—*Doctrine and Covenants* 124:86.

The photographic study is by Dean Green, President of the Salt Lake Camera Club.
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Do You Know—

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EXECUTIVE AND EDITORIAL OFFICES:

50 North Main Street, Salt Lake City, Utah
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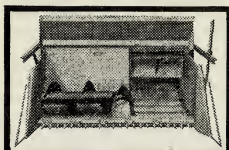
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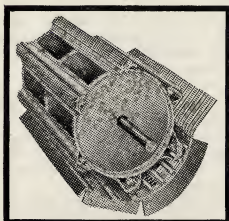
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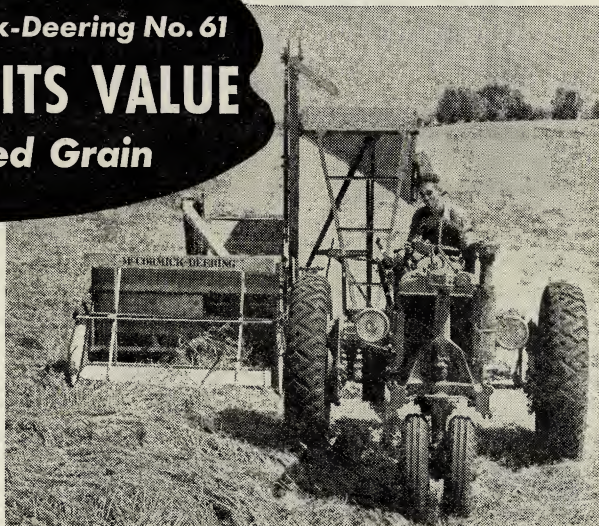
f.o.b. factory, complete for power-drive operation, with choice of grain rack or bagging platform. Machine complete with auxiliary engine, \$855 f.o.b. factory.



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Strange but True Facts from AUSTRALIA

By JACK A. RICHARDSON

Editor, "Austral Star," Australian
Mission Publication

PERTH, WEST AUSTRALIA, is probably the most isolated Latter-day Saint Branch in the world. It finds itself some 1800 miles from its nearest Mormon neighbor in Adelaide, South Australia. A tour of the mission, even when following the most direct route, covers 8,000 miles, compared to a Los-Angeles-New York trip and return. Yet, for all its vastness, Australia's population does not exceed 7,000,000 people, of whom one million live in Sydney, another million in Melbourne, the two largest cities on the island-continent.

What excites the imagination more than anything else about Australia is its strange wild life. Although the kangaroo even in its native land has become an object for the city zoo, inland, away from the settlements, it can still be seen in sufficient numbers for an "open season" of several days to be declared on it, when it is hunted much as deer in the United States.

Almost extinct is the Koala bear, best described as a small teddy bear. Its size and playful antics make it a source of amusement. Sydney maintains a Koala bear farm, where the species is being preserved under almost natural conditions.

The Lyre bird has been called the greatest imitator in the world. So perfectly can it reproduce the song and calls of other birds, that even the trained ear cannot make a distinction.

Victoria in the South boasts a common genre of earthworm which differs from the American sort only in size—they reach a length of eight feet and are several inches in diameter. As bait, they could furnish more than one good fish story!

Strangest of all, perhaps, is the platypus, as heterogeneous as its name: webbed feet, a duck bill, fur coat, and tail like a beaver's. It lays eggs, yet suckles its young.

America has her Indians, Australia her Blackfellows. They are the remaining representatives of the Australian aboriginals, intellectually the lowest-ranking race known to man. The few who are still living are to be seen on reservations maintained far from the large cities.

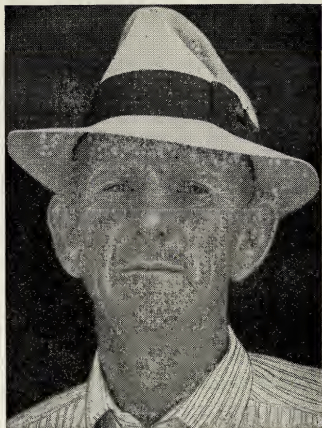
The Church in Australia under the direction of President and Sister James Judd has gone forward during the past year. The Elders have been able to give weekly radio talks over five sta-

(Continued on page 306)

TO UTAH FARMERS

Whenever I sit down to a big, mealy baked potato, piping hot and buttery, I think "Idaho"—how about you? Not that Idaho grows the only good potatoes—not at all! But as Bill Savage says, in Idaho's cool, high climate with its early fall, and in lava-ash soil that's always cool below the surface, it seems potatoes thrive like sixty. On his 500 acres near Kimberly, Twin Falls County, Bill Savage rotates other crops besides potatoes—raises some fine mules, too. But he's a potato grower first, last and always—has been for 27 years. You'd expect a man with Bill Savage's experience to have some pretty worth-while ideas on marketing farm products as well as growing them. He does. And you're invited to read here the interesting things Bill Savage told me. I had him approve this whole story so I could be sure I was quoting him correctly—

YOUR SAFEWAY FARM REPORTER



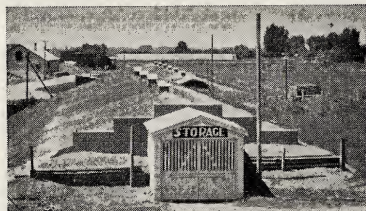
A Deal Is a Deal With Safeway

—they stick by their bargain like I do my end

W.B. Savage



Growing potatoes lie deep and cool in these oval-shaped ridges. They need lots of water soaked deep down. With 160 acres in Gems and 10 acres in Reds Bill Savage figures to market over 40,000 sacks, 75% No. 1's



Huge potato cellars like these, always cool and dry, explain why potatoes bearing the Savage trademark keep their distinctive flavor

FOLKS IN THE TWIN FALLS TRACT say Bill Savage is crazy about potatoes. "Why wouldn't I be?" Bill said to me. "Sometimes the price isn't as high as we growers would like. But potatoes are a good farm crop—a staple. There's always a market for potatoes. And year in and year out Idaho Gems rate a premium.

"Farming is little different from any other business. To be successful you've got to have a selling outlet that matches your production. Now potatoes are grown in big volume and farmers need to have those potatoes marketed in big volume, and economically. That's where Safeway helps us fellows. They get our fine product into the customer's hands quickly, in top condition—so people come back for more Idaho potatoes.

"When you make a deal with Safeway it's a deal. They demand quality, pay cash for it—and stick by their bargain like I do my end. I've never known them to make a spoilage claim, or ask for a rebate or discount after a car is shipped. If the market drops Safeway takes the loss and never tries to chisel it out of the farmer.

"Cooperation like Safeway and the other chains are giving producers these days ought to be encouraged. I hear those Farmer-Consumer campaigns give real selling help when and where it's needed. And I know that Safeway works right along with the farmer all the time."

THE SAFEWAY FARM REPORTER

Exploring the Universe

By FRANKLIN S. HARRIS, JR.

THE finding of a convex quartz lens in the ruins of Nineveh and tablets with characters too minute to be read with the naked eye indicates that the Chaldeans made use of magnifying glasses as long as 6,000 years ago.

ALCOHOLIC intoxication reduces the resistance to pneumonia. Experiments on rabbits show that alcohol intoxication, maintained at the point of

stupor, destroyed the resistance to infection even when the animals had been rendered highly immune by injection of anti-pneumococcus serum. Intoxication interferes with the various mechanisms the body uses for protection.

A SEEDLESS watermelon has been produced at Michigan State College. Scientists have also produced seedless tomatoes, peppers, egg-plant, and long-

necked summer squash. The new watermelon averages about 8 pounds and is more pear-like than oval in shape. It is thought that field production of this melon might offer some difficulties, but that it will have advantages for greenhouse production.

A NEW calculation, by Dr. S. Chandrasekhar of Yerkes Observatory, estimates that the pressure inside the sun, which is a typical star, is about one and a third billion times the earth's atmospheric pressure, and the temperature 7.4 million degrees Centigrade.

WHAT is the easiest combination of letters and numbers for quick identification and easy remembering, when there are over a million automobiles to be registered? Experiments at Lehigh University, with five symbols, found that license plates with one letter and four numerals are most easily recognized. Any combination of letters and numbers is better than numbers alone, and plates of numbers alone are better than those of letters only.

SPONGES are now dyed to give them a different color from the natural brown. Flowers too may be dyed in a few seconds by treating the freshly cut stems with a solvent to reduce the resistance of the petals to the solution, before dipping the stems in the dye solution.

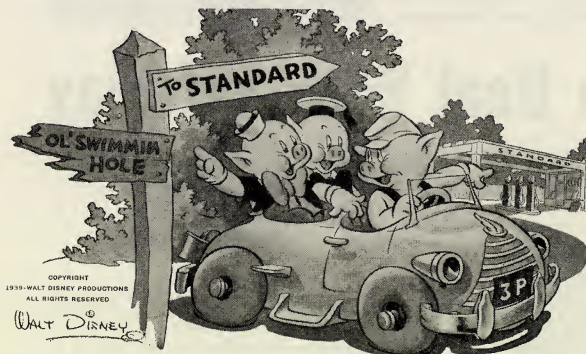
BLOOD tests have been made of the mummies of the Aleut Indians who lived long ago in the Aleutian Islands, which extend westward toward Asia from Alaska. The Aleuts differ from any North American Indians in that some have blood in the group called B. This finding fits with the usual view that the Aleuts and Eskimos are to be put in a different class from the Indians who people the rest of America.

A NEW system whereby 32 bare wires will carry 256 conversations at one time has been devised. The best previous arrangement was 70 conversations with 40 wires. Different conversations are carried on at different electrical frequencies. Each voice is changed into an electric current which is changed by a piece of quartz into a narrow zone somewhere within 140,000 frequency range, such that there will be no interference between different conversations.

THE greatest up and down movement ever recorded in any earthquake was one of only 4 inches during the Japanese earthquake of 1891, although there was a sideways rocking of as much as 14 inches on the same occasion.

TAKE A TRAVEL TIP FROM THE 3 LITTLE PIGS

"Good news, my friends," the wise pig cries, "We're lucky—Standard now supplies More travel tips than ever! So We'd best see them before we go! They know what's fun to see and do—What roads are best for driving, too!"

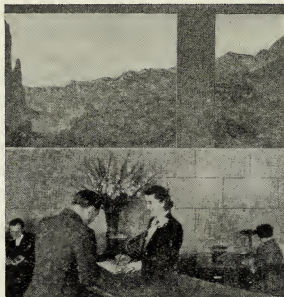


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Appointments carry out in detail the impression of new *luxury*. Upholstery is fine in quality and workmanship. Passengers find new *triple-cushioned* riding comfort, as well as new riding *quietness*.

The 85 horsepower Ford V-8 engine, now proved by *over 5 million* Ford V-8 owners, is improved this year in smoothness and quietness. Its dependable performance is now linked with smooth *hydraulic brakes*, rigidly tested to meet Ford standards of safety and dependability.

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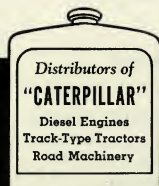
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A PHYSICIAN LOOKS AT THE BIBLE

Dr. HOWARD A. KELLY, one of the four founders of Johns Hopkins Hospital and one of the world's most eminent men in the field of medicine, distributes as a matter of personal pleasure and interest thousands of copies of the Gospel according to St. John. Dr. Kelly, now 81 years of age, tells why and how he does this in a recent letter to Dr. Richard R. Lyman, from which the following excerpts are quoted. The letter closes with this sentence: "I would like to dedicate this simple but reverent effort to the beloved memory of my dear friend, Dr. George W. Middleton, who has departed to be with the Lord."

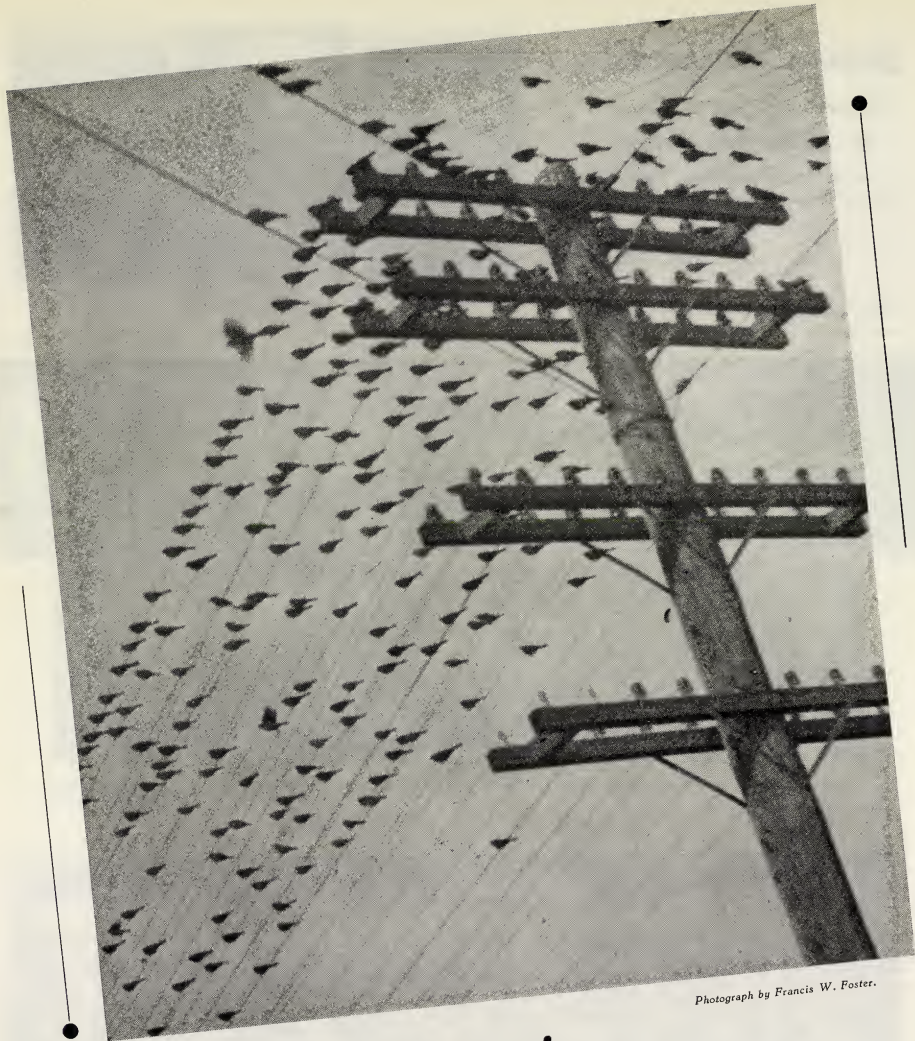
SURELY there is no closer tie in this world than the bond of a common growing faith in Christ through the word of God. . . . The whole world, as a world, is utterly without this and so rejects the Son of God through whom alone we dare approach the Father and call Him our God and our Father. . . . I have been a Bible student all my life and I find it so fathomless that I expect to be using it through the eternities, ever discovering deeper and yet deeper things. I buy my Gospels of John by the thousand. . . . I don't give them away indiscriminately, but give one to anyone who asks for it and says, "I will read it," generally trying to have a little talk with the one who takes it, often also writing my name in the copy to make it a little more of a gift. I tell my cab boys (I have no auto), if married, to read it with their wives, and that a prayer, a short one, before reading will help greatly in the understanding.

Read your Bible (John). Then note what our Lord says of His Holy Spirit as our teacher, in the last seven chapters, and ask our Father to teach you about Him. Then learn by heart, John 3:16. . . .

All Christ's teachings of His disciples, i. e., all who came to follow Him, are associated with testings and liftings, the last being Judas in Chapter 13. Note Christ's great cry when He had before Him a little faithful body, far from perfect, but true and dependable. Then note what He says to them in Chapter 13, verses 34 and 35. He who will honestly do these things will see a great light and be well assured that God is leading Him and that he is growing and will know the Truth. . . .

I try to keep in touch with those whom I meet and who promise to take the book as God's word. . . . A good verse for a beginner to learn is this: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.)

HOWARD A. KELLY.



Photograph by Francis W. Foster.

Moving Music

By ESTELLE WEBB THOMAS

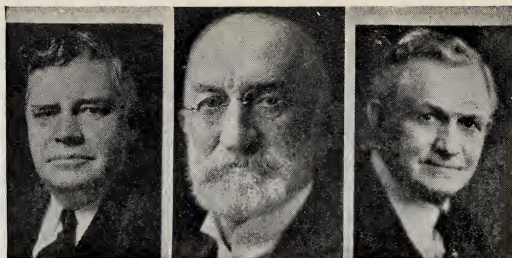
ISN'T IT quaint when, spent from flight,
Flocks of winging birds alight—
Like the notes of some heavenly lullaby—
On the singing wires that span the sky?
And the swift wind, passing, reads the strain
And weaves it into his wild refrain
And hums it o'er and o'er again,
To the soft accompaniment of rain!

General Authorities

Church of Jesus Christ of Latter-day Saints

As sustained by the membership of the Church
assembled in General Conference, April 6, 1939

THE FIRST PRESIDENCY



PRES. J. REUBEN CLARK, JR.

PRES. HEBER J. GRANT

PRES. DAVID O. MCKAY

THE COUNCIL OF THE TWELVE

RUDGER CLAWSON

REED SMOOT

GEORGE ALBERT SMITH

GEORGE F. RICHARDS

JOSEPH F. SMITH

STEPHEN L. RICHARDS

RICHARD R. LYMAN



MELVIN J. BALLARD

JOHN A. WIDTSOE

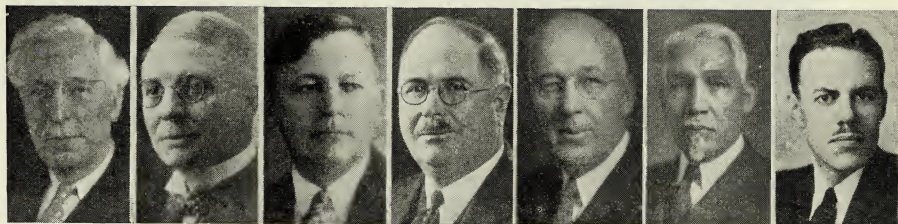
JOSEPH F. MERRILL

CHARLES A. CALLIS

ALBERT E. BOWEN

SYLVESTER Q. CANNON
Apostle and Associate of the
Council of the Twelve.

THE FIRST COUNCIL OF THE SEVENTY



RULON S. WELLS

LEVI EDGAR YOUNG

ANTOINE R. IVINS

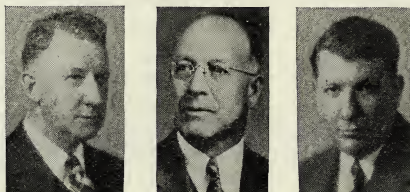
SAMUEL O. BENNION

JOHN H. TAYLOR

RUFUS K. HARDY

RICHARD L. EVANS

THE PRESIDING BISHOPRIC



LEFT TO RIGHT:
BISHOP MARVIN O. ASHTON,
BISHOP LÉGRAND RICHARDS,
BISHOP JOSEPH L. WIRTHLIN.

The EDITOR'S PAGE

An Appreciation

*For truth, for the labors of the faithful,
for the accomplishments of the Church,
for the guidance of the Lord.*

(From the opening address of the 109th Annual Conference, April 6, 1939)

I AM very happy to be here; very happy to see this marvelous audience. I have thoroughly enjoyed—although statistics are a little tedious—the remarkable and wonderful report of the accomplishments of the Latter-day Saints during the past year. I am convinced that no other people in all the world can compare with the Latter-day Saints in giving actual, practical demonstration of faith in the Gospel, of their willingness to labor for it, and of their willingness to contribute of their time and their means for the advancement and spread of the Gospel at home and abroad.

It is almost unbelievable that we could do as much as has been reported here today, running up into the millions of dollars. We had a very severe and bad year because of the low price of our products, and yet, lo and behold, the actual tithes and Fast-day donations paid are the greatest we have had—better than last year. (See page 271.)

My heart goes out in gratitude to all those who are working at home and abroad for the spread of the Gospel. I am very thankful indeed that we have the truth. I am very grateful that the Latter-day Saints all over the world have a personal, individual, and abiding testimony of the divinity of the work in which we are engaged. But for that testimony men would not think, or women either, of making the marvelous sacrifices that they do make at home and abroad, for the advancement of the work of the Lord.

I have mentioned it time and time again, but I never tire of referring to it, that we have been preaching the Gospel now for over a hundred years, and I have yet to know of any individual who has gone out to proclaim the Gospel who has been converted to some other faith. What a marvelous thing that is! Unless we had the truth this could not have been accomplished. We have had men of great intelligence, of great knowledge, men who have been connected with other churches, who, when they heard the Gospel, have received it, and in answer to their prayers and supplications they have obtained individual testimonies of the divinity of the work in which we as Latter-day Saints are engaged.

Orson Pratt was one of the great astronomers of the world, one of the great mathematicians, one of the greatest students of languages, a man with a

By PRESIDENT HEBER J. GRANT

better knowledge of the Bible, I believe, than almost any other man in his day and generation and when we think of this Gospel capturing men of that kind, it is a source of gratitude to us.

I am grateful when I think of the men who have stood at the head of this Church, and the other leading officials, giving their time and their talents, making sacrifices (that is, sacrifices so far as the things of this world are concerned), and having a perfect and abiding knowledge that God lives, that He hears and answers our prayers; having a knowledge, beyond a shadow of doubt, that God did appear to Joseph Smith and did introduce His Son to him; having a perfect knowledge that the Aaronic and Melchizedek Priesthoods were restored to the earth by the men who held the keys in the Meridian of Time. I am grateful that the Savior appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple, and for the wonderful manifestations as recorded in the 76th section of the Doctrine and Covenants:

And now, after the many testimonies which have been given of Him, this is the testimony, last of all, which we give of Him: That He lives!

For we saw Him, even on the right hand of God; and we heard the voice bearing record that He is the Only Begotten of the Father—

That by Him, and through Him, and of Him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. . . .

And this is the Gospel, the glad tidings, which the voice out of the heavens bore record unto us—

That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; That through Him all might be saved whom the Father had put into His power and made by Him;

Who glorifies the Father, and saves all the works of His hands, except those sons of perdition who deny the Son after the Father has revealed Him.

Nothing short of this perfect and absolute knowledge that we possess as a people would enable us to accomplish anywhere near the things that we are accomplishing. To think that in these days of depression and trouble we are able to spend millions of dollars of money to build meetinghouses. Nearly every Sunday, for weeks at a stretch, I have had to dedicate meetinghouses, and every time the buildings have been full to overflowing with those who

(Continued on page 316)

THE HOME—*Fundamental* to Our Civic and Religious Life

By PRESIDENT J. REUBEN CLARK, JR.

BRETHREN and sisters of this great throng and of the air,—children all of one supreme God: today is the traditional day of the resurrection-birth of our Lord and Master, our Elder Brother, Jesus Christ—the Only Begotten of the Father, the Messiah that was to come, the Lamb of God, the Firstfruits of the Resurrection, the Redeemer of the world. We may not forget this day, nor its significance for us.

Heralded centuries before His birth as the "Prince of Peace" (Isaiah 9:6), heavenly angels announced His coming, saying:

Glory to God in the highest, and on earth peace, good will toward men. (Luke 2:14.)

Modern man sometimes vainly thinks that Jesus' mission was to wipe out war, and scoffers have cried that since war still curses the earth, Christ's mission has failed and Christianity is a blight.

Yet Christ Himself sent forth His Twelve, saying:

Think not that I am come to send peace on earth: I came not to send peace, but a sword. (Matt. 10:34.)

Christ did proclaim a peace—the peace of everlasting righteousness, which is the eternal and mortal enemy of sin. Between righteousness and sin, in whatever form, there can only be unceasing war, whether in one man, among the people, or between nations in armed conflict. This war is the sword of Christ; whatever its form, this war cannot end until sin is crushed, and Christ brings all flesh under His dominion. Righteousness is peace wherever it abides; sin in itself is war wherever it is found.

Sin and spiritual and mortal death came to the world through the fall of Adam; these were overcome by the atonement of Christ. As Paul declared it:

For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:22.)

The mission of Christ, planned before the foundations of the earth were laid, was to conquer death and

EDITOR'S NOTE

A NATIONWIDE audience heard this address through the facilities of KSL and the Columbia Broadcasting System. It was delivered from the Tabernacle, on Sunday, April 9, 1939, as part of the 5th session of the 109th Annual Conference. The Tabernacle was filled to overflowing at the time, and with the addition of the Church of the Air audience, untold millions heard this statement on the real place of home and the responsibility of parents and children, each to the other.

bring the resurrection to each and every of God's children born to the earth. This mission Christ made perfect and complete. To fill this mission He needed no help from man, and no man can take from or add to it, no matter what man has done or may do. So Christ's mission has not failed; it cannot fail. It is the perfect service finished, for it is the service of Deity Himself.

What today's world must have, if humanity is to go on climbing upward, is men—those wearing the cloth as well as the laity—who know that God lives and that Jesus is the Christ; men that, having this knowledge, have also the intellectual honesty not only to admit but to proclaim it; and men who have further the moral courage and sterling character to live the righteous lives this knowledge demands. And this knowledge must be a living, burning knowledge of God and Christ. The world will never thrive, if indeed it can live, on abstruse ideals or an ethical code.

Furthermore, to you men of all beliefs, truth is saying: The righteous life is not for the other man only, do not hug this delusion to your soul. It will destroy you. The righteous life is for you and each of you also.

The chief place in which this knowledge and this righteousness, this peace of Christ shall be bred and nurtured, is the home; and yet throughout the world the modern way of apostasy, of idolatry, and of

paganism, is threatening the home—the very bulwark of civilization itself.

Everybody knows that home is not the four walls that keep out the cold, the wind, and the storm, nor the rooms therein that add comfort to the indwellers. These are merely the house under which the home is roofed. The home must have a husband and wife, with all the virtues that the Christian generations have given them; and to this husband and wife there must be born children. Dogs and cats on the hearth and blooded horses and cows in the barn are not children and do not make a home. There must be a father and mother and sons and daughters of God in the home. "Multiply and replenish the earth" was God's command and is the law of all creation.

Among Latter-day Saints, children have a peculiar place and relation: They are the fleshly tabernacled spirits whose intelligences are co-eternal with God. Not following the rebellion of Lucifer, these spirits kept their "first estate" in heaven. They have come to this earth to receive the mortal bodies given them by us fathers and mothers, and to live their "second estate." If these children live rightly here, observing the principles of the Gospel and the commandments of the Lord, they will keep their "second estate," and will not only be resurrected, as will all mortals, but they will also be exalted and "have glory added upon their heads forever and ever." And this glory is the glory of intelligence, which is the glory of God. They shall have also the glory of eternal progression. This righteous family of father, mother, and children, with their loving relationships, will endure throughout the eternities to the glory and blessing of its members.

Out of this purposeful, divine relationship of parent and child, comes a dual duty and love.

To the child, God said at the great day of law-giving at Sinai:

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. (Ex. 20:12.)

This command is not spiritual



PRESIDENT J. REUBEN CLARK, JR. AT THE MICROPHONE, AS THE NATION HEARS A GENERAL CONFERENCE MESSAGE.
(Courtesy Deseret News)

only; it is not religious only; it is also political. It declares that in the nation which shall live, children must honor, that is, must hearken to and obey, their parents. This means there must be in the land the true home, and that without this home, so signifies the command, the nation will perish.

Christ Himself, as a child of twelve, in the Temple, though knowing His divine mission, its meaning, and its source, followed homeward His anxious, sorrowing, and mildly reproving mother, saying only:

How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:49.)

Out of the wisdom of the past we have to the children these words:

Hearken unto thy father that begat thee, and despise not thy mother when she is old. (Prov. 23:22.)

A foolish son is a grief to his father, and bitterness to her that bare him. (Prov. 17:25.)

A wise son maketh a glad father: but a foolish man despiseth his mother. (Prov. 15:20.)

My son, keep thy father's commandment, and forsake not the law of thy mother:

Bind them continually upon thine heart, and tie them about thy neck.

When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life. (Prov. 6:20-23.)

Paul commanded the Ephesians:

Children, obey your parents in the Lord: for this is right.

Honor thy father and mother; (which is the first commandment with promise;)

That it may be well with thee, and thou mayest live long on the earth. (Eph. 6:1-3.)

To the wayward child, there comes the poignant wisdom of the immortal poet:

How sharper than a serpent's tooth it is to have a thankless child. (*King Lear*, Shakespeare.)

One of the things Christ told the rich young man inquiring as to what he should do to inherit eternal life, was to "honor thy father and mother." (Mark 10:19.) This duty so divinely imposed, carries with it to the child the obligation lovingly to care for the parent in poverty, in sickness, and in death.

TO THE parent there are equal duties. The same wisdom of the past says:

Train up a child in the way he should go; and when he is old, he will not depart from it. (Prov. 22:6.)

And again:

Chasten thy son while there is hope, and let not thy soul spare for his crying. (Prov. 19:18.)

To you parents it must be said: This precious spirit of God is here with you, because you willed it so. Your act, not his, brought him to you. He did not ask you to bring him to you. When you beckoned him into the flesh, you became responsible for him.

You can do no act to thrust aside or lay off your shoulders that responsibility. That spirit, dear to God, is in your keeping. No other

person can take your place. Our Eternal Father will hold every father and every mother to a strict accountability for the custody and guardianship of every spirit they bring into the world.

The Lord in our own day has said that the "sin is upon the heads of the parents" that teach their children "not to understand the doctrines of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands."

For this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized.

And they shall also teach their children to pray, and to walk uprightly before the Lord.

Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

These things ought not to be, and must be done away from among them. (D. and C. 68:26, 28, 31, 32.)

A little later the Lord spoke again:

But I have commanded you to bring up your children in light and truth. (D. and C. 93:40.)

To Frederick G. Williams He said:

You have continued under this condemnation;

(Continued on page 312)



THE GENERAL PRIESTHOOD CONFERENCE, IN THE TABERNACLE, APRIL 7, 1939. A LIKE AUDIENCE OF MEN MAY NOT BE FOUND ELSEWHERE.

Tribune Staff Photo.

In CONFERENCE ASSEMBLED

By WILLIAM MULDER

Again the Church gives an account of itself and its spiritual and financial activities

ONCE again the Church has given an account of itself. Following the pattern ordained 109 years ago, when at the "first conference as an organized Church" the youthful Prophet Joseph Smith described scenes "calculated to inspire our hearts with joy unspeakable . . . and with fresh zeal and energy in the cause of truth," thousands of faith-motivated Latter-day Saints met April 6, 7, and 9 in Salt Lake City with a vigorous and prepared leadership in the 109th annual general conference of the Church.

Preceded by a two-day convention of the National Women's Relief Society, which, attended by delegates even from Hawaii, Alaska, and Ireland, concerned itself with the spiritual and temporal security of the home, the conference brought its round of general sessions, Priesthood meets, missionary reunions, foreign-language conferences, seminars in Priesthood, Welfare, and auxiliary work, a music festival of the combined ward and stake choirs of sixteen stakes, a Primary "The Way to Health" dem-

onstration, and an Easter pageant sponsored by the Sunday School—the whole a spectacle unique in the church-world.

Good weather made for record-breaking attendance. All of the General Authorities were present. In their messages they reiterated old truths with new power and in the spirit of "exhortation and instruction" that characterized the earliest conferences of the Church, defined anew the position of Latter-day Saints with reference to the perplexing issues of the day.

For the first time in over forty years the Temple assembly room was used in a special meeting of some 2,000 Priesthood-bearers—mission presidents, stake presidencies, stake patriarchs, senior members of stake high councils, and ward bishops.

A Church-of-the-Air address to the nation by President J. Reuben Clark, Jr., "The Home Fundamental to Our Civic and Religious Life," was a feature of the Sunday morning general session.

Furnishing music at major gatherings throughout the conference were

the widely representative group of 1200 Singing Mothers, the 250-voice Nebo Stake Choir, a chorus of Seventies from the Bonneville Stake, the Ogden Tabernacle Choir, the Brigham Young University Symphony Orchestra, and the Salt Lake Tabernacle Choir, whose regular weekly broadcast over the Columbia national network formed part of the Sunday morning meeting.

An intelligent survey of the financial and statistical report—public presentation of which may be regarded as a democratic procedure without parallel—indicates significant, wholesome tendencies, and should reverse the doubter in his thinking. The report calls forth renewed confidence in the current policies of the Church.

In short, the events of the con-

WALTER COX OF PROVO, UTAH, 82 YEARS OF AGE, A FULL TITHEPAVER WHO HAS NOT MISSED A GENERAL CONFERENCE IN OVER 60 YEARS.

Deseret News Photo



ference were once again a convincing demonstration that when the Church gives an account of itself it means in reality that every Latter-day Saint takes stock of himself.

ANNUAL CHURCH REPORT FINANCIAL STATEMENT

The expenditures by the Church for the year 1938:

STAKE AND WARD PURPOSES

There has been returned from the tithes to the stakes and wards for construction of ward and stake meeting-houses\$ 926,863.15
For ward maintenance expenses 835,486.65
For stake maintenance expenses 253,950.24
Total\$2,016,300.04

MISSIONARY WORK

For the maintenance and operation of all the missions, and for the erection of places of worship and other buildings in the missions.....\$1,116,006.02

EDUCATION

Expended for the maintenance of Church school system.....\$ 862,633.98

TEMPLES

Expended for the maintenance and operation of temples.....\$ 404,582.26

HOSPITALS

Expended for the erection and improvement of hospital buildings (included in Church Welfare Program)...\$ 67,987.67

RELIEF ASSISTANCE

For direct aid in the care of the worthy poor and other charitable purposes, including hospital treatment. (From tithing funds only. Included in Church Welfare Program)\$ 572,898.61
Total\$5,040,408.58

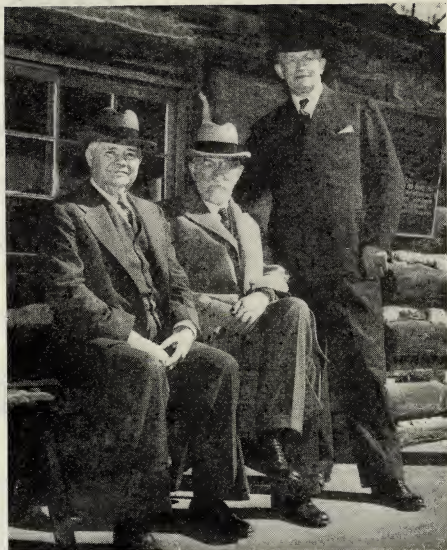
Which has been taken from the tithes and other Church

MEMBERS OF THE RELIEF SOCIETY MAKE THEIR WAY TO THEIR MEETINGS TWO DAYS BEFORE THE GENERAL SESSIONS. *Deseret News Photo*



AN INFORMAL CONFERENCE VIEW OF THE FIRST PRESIDENCY, IN FRONT OF UTAH'S FIRST HOUSE.

Tribune Staff Photo by Leland Van Wagoner



CLERKS OF THE CONFERENCE: FRANK OTTERSTROM, LEFT, AND JOSEPH ANDERSON, RIGHT. THEY RECORD ALL THE PROCEEDINGS. *Deseret News Photo*



funds and returned by the Trustee-in-Trust to the Saints for the maintenance and operation of the stakes and wards, mission activities, for the maintenance and operation of Church schools and temples, for hospital buildings and relief assistance.

FAST OFFERING INFORMATION

1938	1937	Increase	Percent
Fast offerings paid in wards:			
\$395,200.59	\$296,443.67	\$ 98,756.92	33.3%
Fast offerings paid in missions:			
35,971.52	34,441.48	1,530.04	4.4%
Total Fast Offerings:			
\$431,172.11	\$330,885.15	\$100,286.96	30.3%
Number who paid fast offerings in wards:			
162,582	151,056	11,526	7.6%
Number who paid fast offerings in missions:			
22,173	21,654	519	2.4%
Total who paid fast offerings:			
184,755	172,710	12,045	7.0%
Average fast offerings per capita in wards:			
72.9c	55.4c	17.5c	
Stakes with highest per capita fast offerings:			
Maricopa			\$1.74
Bonneville			1.56
Kanab			1.39
San Francisco			1.31

(Continued on page 309)

From the "OUTSIDE" Looking In

By PAUL L. NEWMYER

BEING AN ACCOUNT OF A RETURNED MISSIONARY WHO HAD A GLORIOUS OPPORTUNITY—AND "MUFFED" IT.

"OH, Mr. Newmyer, please show me a Mormon," were the first words of Mrs. Kaltenborn after I had been introduced to her as the conductor of her tourist party some years ago. A group of 56 people, most of them from New York City, were touring the country under the auspices of the *Brooklyn Daily Eagle*. The editor, Mr. Hans V. Kaltenborn, was in charge, and Mrs. Kaltenborn acted as reporter for the trip, making notes and daily reports of the scenes visited for their paper. As one of the staff of the local Chamber of Commerce, it became my privilege to be the official guide for the party while in Utah.

As a matter of interest to these people, some of whom were of prominence in their home communities, we had arranged for them to visit Timpanogos Cave, which had been opened to the public but a short time before, and after going through the cave, to dedicate this wonder of nature in an appropriate ceremony. Cars had been provided, and at nine a. m. we left the Hotel Utah and started up Salt Lake City's East South Temple Street. It was then Mrs. Kaltenborn asked to see a Mormon.

Answering her inquiry, I replied, "Why, you have seen quite a number of Mormons already, I am sure."

"Where? I don't remember seeing any."

"In the hotel, on the street, everywhere you go—about half the people you see in Salt Lake City are Mormons."

"That's strange," she replied, "I thought they would be different from other people—so I didn't know them when I saw them."

"No," I said, "they are just like other people—you can't tell them from the rest of the people as they go and come on their regular business. In the state at large about 72% of the population is Mormon, but here in the city it is about 50-50."

"Tell me about their religion; what do they believe?" she wanted to know.

"I can't answer that question very well," I replied, "as I am not informed about it. I have seen a copy of the Book of Mormon from which they get the nickname of Mormons—I have even read part of it and



also some of the other Church books called the Pearl of Great Price and the Doctrine and Covenants. These, with the Bible, are what they call the standard works of the Church, but to me the Mormons are just another denomination like the Methodists and Baptists—each having its particular beliefs and interpretations of the scriptures. They look like other people; they act like other people; and I just put them down as being another sect. However, there is one thing that is different and which to me makes them outstanding. That is their missionary system. At the age of from twenty to twenty-four, many of their young men and women are called to go on a mission for their Church. These young people are like any others of the same age, rather bashful and backward, unable to stand on their feet and express themselves very clearly, but after two to two-and-a-half years in the mission field they come home with a personal

development that is amazing, to say the least. They spend that time in meeting people not of their faith, in distributing tracts covering discussions of various phases of their belief, then going back and discussing these principles, in preaching in street meetings and rented halls, and in studying the Bible and other books.

"A once bashful boy who hesitated when he tried to express himself, now stands on his feet before ten or a thousand people and gives a first-rate account of himself, his belief, and his testimony of what he feels is the truth regarding his religion. A timid girl develops into a personable young woman with poise and dignity, and ability to conduct a meeting, address a gathering, or lead a group discussion. To me, with a background of fifteen or more years in Y. M. C. A. and other forms of work with young people, it is the outstanding accomplishment of the L. D. S. Church. This L. D. S. means Latter-day Saints of the Church of Jesus Christ, which is the official title of the organization."

While we were talking in this manner, Mr. Kaltenborn had been listening and at the same time conversing with our driver. At this point he turned and said: "Why, this young man who is driving for us was a Mormon missionary!"

"There you are," I said, "you are having the privilege of seeing a Mormon and having him drive your car for you—now you can find out for yourself what he believes." So I said to him, "Where were you on your mission?"

He replied, "New Zealand, among the Maori People."

"How long were you there?"

"Three and a half years."

"That's unusual isn't it?" I asked.

"Yes, it is, but I was doing some special work when my regular period was up; so they had me stay until I finished the assignment."

"Who paid your expenses?"

"I did, with the help of my folks."

"Didn't the Church pay any of them?"

"They helped me the last year and a half and sent me a ticket home."

I said to our guests: "This young man can tell you more about the principles of his belief in fifteen

(Continued on page 313)

HIDDEN MELODY

By EDITH LOVELL

A short, short story of a girl who waited for a song she had never heard



THE LILACS by the unused side-door of the dormitory where they sat smelled like soap and water, like rain early in the morning, like a pile of new pine boards, Eileen thought. But she did not say so. Farm girls at college, that is, smart farm girls like Eileen, never let the hay in their hair show below their chic berets. Radicals, baiters, zealots, affected fops—all these, college tolerates, yea, sometimes nurtures, but the unsophisticate is an abomination to be unmercifully snubbed.

So Eileen and her sisters of the soil are careful to wear exactly the right version of sweaters and skirts, curls 'fore or aft as the year dictates, and that omniscient facial expression that says as plain as anything: "So this is that big bad world, is it? Ha!" Only they put more verve into their dancing, their dormitory escapades, their smiles—which are to be remembered by the college lads when they are old graybeards with gout and grandchildren.

Raymond Ellis, sitting beside Eileen on the steps of the side door of Turner Hall, wasn't thinking of gout or grandchildren, or even the lilacs under his very nose. He was, it must be confessed, thinking of Eileen's smile; more than that, of her quick laughter, her brown eyes, and soft brown hair. Eileen was 'pretty

smooth." She was delectable! She was a little queer, spending hours talking to that old down-at-the-heels botany prof., or in the library, copying plans for "busywork" from the files of the *Normal Instructor*.

Raymond thoroughly despised every saucy duck and slant-eyed pig that Eileen tucked into her notebook, for they meant that she would be teaching in some remote "dump" next year, while he, of necessity, would be at an eastern college absorbing the intricacies of law for the honor and prestige of the Ellis family and its political affiliations.

He gazed moodily at the sun setting behind a bank of clouds. The school year, like the day, was drawing to a close. In the mellowness of its closing, the old familiar associations loomed more precious and more lovely, like the ugly red bricks in the "Old Ad" glowing warm and golden in the sunset.

Raymond began to talk again—oh, yes, he had been talking! He had an idea that he was trying to put across to Eileen. You see, he had no intention of relegating her quick smile to the limbo of things to be remembered in his grandfather days.

"We could get married and then tell the folks—your folks and mine. Dad will steam around about it for a while, but he'll send us both to school, I know that. We wouldn't have to wait all those years and you wouldn't have to teach. And we'd always have plenty. Even if I never get anywhere in politics, I get Dad's kale when he cashes in."

Maybe Raymond didn't say it in exactly those words, but there you have the meat of his argument. His argument went on and on, but he was only saying the same things over again.

Eileen looked thoughtful and impressed and maybe secretly flattered, but she said nothing.

You see, she couldn't say: "Raymond, we have had lots of fun together, but I don't know you very well—except that you were amazed when I told you I have seven younger brothers and sisters and annoyed

when I said I used to go barefoot in the summer time."

She couldn't say: "And, anyway, there's a boy I'm going to meet some day who's going to lock me up in his heart."

She couldn't say: "He'll love the out-of-doors; he'll be a farmer with a great chest and a clean mouth, because he has never used tobacco."

"We'll go down to a tall gray temple and pledge our love in the presence of the spirit of God."

"We'll live in a rambling white farmhouse with the kitchen walls painted the color of sunshine. On the floors will be bright linoleum and braided rugs, and through the glass doors of the quaint old cupboard that belonged to his grandmother will peek our gay dishes. We'll have a livingroom with a shining walnut piano and books and a cretonne-covered couch."

"I'll raise nasturtiums and sweet peas and every other kind of flower that will grow, and every year I'll save the seed until there isn't room for another flower in the yard."

Eileen couldn't say: "You see, I won't have time to play bridge, afternoons, because in the cellar I'll want rows and rows of vegetables and fruits and jams and pickles shining through the glass jars like jewels; I'll always be busy baking fragrant home-made bread and mending wee overalls and making cute short dresses, for there'll be a houseful of children."

"There'll be lean years when some of our friends will notice how shabby my black coat is getting and the telephone company will call about the bill. There'll be fat years when we'll buy wool blankets or another twenty acres, so the little boys can share the crops they're learning to raise."

"There'll be gay times, parties with friends and relatives around us."

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UTAH'S PIONEER WOMEN DOCTORS

The Story of the Deseret Hospital

By CLARE WILCOX NOALL



DESERET HOSPITAL

"PRESIDENT TAYLOR, we realize that without the sanction of the Priesthood no project undertaken by the women of the Church could succeed, let alone such a serious one as the establishment of a hospital." There was earnestness in the voice of this speaker, a widow of President Young, Zina Diantha Huntington Young.

There was vision in the eyes of a group of women who had gathered in President John Taylor's office in the Gardo House. He and his counselors were seriously considering a plan which the sisters had long desired to carry into effect. It was indeed an enormous undertaking for which they were making their appeal to the First Presidency of the Church—this founding of a hospital when there were no special funds laid aside for the purpose.

Still, they were persistent, for these women numbered the very ones who had always encouraged the welfare of Zion's womanhood. In a way, Sister Zina was like a spiritual mother to all of Utah's women doctors who had thus far succeeded in obtaining their medical degrees. For years she had served as midwife in the Brigham Young family. It was Zina to whom President Young had turned when he wished the Relief Society to raise money for the assistance of the pioneer women medical students that they might remain in college when lack of funds was proving a serious handicap to them.

Now she and her valiant-hearted co-workers in the cause of health

were presenting an incredibly ambitious proposition to the leaders of the Church. In addition to Sister Young, Jane S. Richards of Ogden, Eliza R. Snow Smith, Dr. Romania B. Pratt, Dr. Ellen B. Ferguson, and tiny, brown-haired, blue-eyed Emmeline B. Wells, editor of *The Woman's Exponent*, whose columns would publicize this project, had gathered in the presidential office to present their ideas.

It was in the early spring of 1882 when the meeting took place. But the year 1882 was one of trouble in the Territory of Deseret. President Taylor had many other problems with which to cope at this time. Once more the Latter-day Saints were suffering persecution. But faith in the righteousness of their principles had made of the Mormons a staunch-hearted people, and faith in the Lord had before helped them as a body to attain stupendous achievements.

It was this very spirit which now carried these women forward. Among other reasons for wishing to establish the hospital, they desired to provide a training center for the sisters who had come from near and far to learn the scientific care of mothers during childbirth. All of Utah's women doctors were teaching obstetrics to classes composed partly of women who had come from afar. And all of the doctors felt the need of the hospital for the demonstration of practical teaching as well as to provide hospitalization for the members of the Church.

True, this was the first effort in the Territory to establish a maternity home. It is possible that it was the

only effort which was ever made to found a hospital without a substantial bequest as an original endowment. But nothing daunted, these women were unafraid to try the experiment. Moreover, they had other blessings in mind than those which were confined to motherhood and women alone. They were thinking of those which men might share in the matter of hospitalization, and of those which the Priesthood would bestow in the laying-on of hands. Among all Latter-day Saints, medicinal and surgical attention were insufficient for the healing of the sick without the beneficent influence of the Lord. Without faith in God, how could life be saved? One woman said during this present meeting:

"President Taylor, we feel that with your cooperation we can find a place where the ministrations of the Priesthood can be practiced without restraint. . . ."

"That is a worthy and important consideration. . . ." he answered.

"We also feel that a Latter-day Saint institution would be like a tabernacle of refuge to those patients who have received their temple ordinances. We realize that the other hospitals are excellent institutions, but we want one where our own Elders can walk freely in and perform the ceremonies of the Church without having the eyes of the curious upon them."

President Taylor looked from one eager face to another as he was confronted by these ardent women. "Sisters," he said, "your words might easily spring from my own heart. But I can hardly believe that you know the enormity of your suggestion. . . ." His white hair and the gleaming silver of his beard softened the already kindly expression of his clear blue eyes. His benevolent manner suggested that there

was nothing in his power that he could do to further this suggestion which he would withhold. And yet . . . and yet, he was thinking—what a vast undertaking this was for which these women were petitioning. "I can hardly believe that you really understand the full weight of the responsibility attached to the project," he said.

"I think we do, President Taylor," said Eliza R. Snow Smith. "For years we have dreamed of a Latter-day Saint hospital."

"In the past, conditions may not have been propitious, but now . . ." Emmeline B. Wells was speaking, "we have several women who have received their diplomas in medicine. Not only will they help with the hospital, but they themselves need a place where their students can train."

"And also, President Taylor, there is another avenue of support open to this institution. It arises from the general ideal of the Church—cooperative living. Through the various stake Relief Societies and Mutual Improvement Associations we shall receive financial support. In turn we can supply economical medical attention to those members of the stakes who require it. In other words, we can give service for sustenance. . . ." Dr. Ferguson's face broke into a bright smile despite the seriousness of her plea. And then she continued to explain the plan as it had been worked out by the sisters during their long hours of discussion. "By having every adult Church member contribute a little through his own stake, or ward," she said, "either in produce, handiwork, or money, those who fall ill may receive the benefit of hospitalization through their ward accounts,

DR. W. H. GROVES LATTER-DAY SAINTS HOSPITAL, SALT LAKE CITY, UTAH.



BOARD OF DIRECTORS OF THE DESERET HOSPITAL

Front row in low chairs: Jane S. Richards and Emmeline B. Wells (Secretary).

Second row, sitting: Phoebe Woodruff, M. Isabella Horne, Eliza R. Snow (President), Zina D. H. Young, Marinda Hyde.

Third row, standing: Ellis R. Shipp, Bathsheba W. Smith, Elizabeth Howard, Romania B. Penrose.

or, to put it plainly, on the strength of the credit which has been established through the general donations. If a person can pay for his care, he must. But if he cannot, his individual care and cure will materialize through the united efforts of his ward—and our project." Again Dr. Ferguson looked at President Taylor with a smile upon her lips, but with clear-seeing eyes.

"Well," said he, "what about the actual running of the hospital?"

"Dr. Seymour B. Young has promised to act as visiting physician," said Sister Zina D. H. Young.

"Even so, the undertaking is enormous," said the President.

"So is our system of granaries for storing wheat . . . and our organization for raising silkworms. . . ." Jane Richards continued.

"Yes. But neither storing wheat nor raising silkworms requires the outlay of money that this proposition involves. . . ."

"We know that what you say is both wise and true, President Taylor, but, as has been explained, we shall have the backing of every Relief Society in the Church. There is not one which will not contribute funds and goods to help us carry this hospital through." The fire of conviction lighted the eyes of Eliza R. Snow Smith as she spoke. She was president of all the Relief Societies in the world. And she continued, "There are women in the stakes of Zion whose lives are being sacrificed to this need. . . ."

"The care of Zion's motherhood in childbirth has progressed. Brother Taylor. Why should surgery for both our men and women not go forward?" Romania B. Pratt always spoke with telling fervor; her words lacked no emphasis now.

"Well, well. . . ." President Taylor's blue eyes melted as his tone rose on an inflection of conjecture. "Show me a draft of your resolutions. . . . We shall see what can be done. . . ."

IN MAY, 1882, the whole Church was invited to see what could be done. The first public meeting for consideration of the new association was held in the office of *The Woman's Exponent* in the Constitution Building. Memberships in the Association at one dollar a year per person had been solicited; bishops

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OUR OPPORTUNITIES *in the* LEADERSHIP *of* YOUTH

By DR. RAY O. WYLAND

*Director of Education, National Council,
Boy Scouts of America.*

IN discussing our responsibilities and our opportunities in the leadership of youth, it should be said at the very beginning that our responsibilities are our opportunities. We find our opportunities in our responsibilities.

In thinking of this responsibility, there comes to mind the definition that Doctor John H. Findlay gives of our debt eternal. He tells us that our eternal debt is the obligation that the mature generation has to pass on to the immature or the oncoming generation all the benefits, all the cultures, all the traditions, skills, and accomplishments of civilization. That is the only way that the cumulative culture of the ages can be handed from generation to generation. And this is our debt—to help the youth who succeed us to profit by all that mankind has learned in its experience in the world and with each other.

When I think of this tremendous responsibility that is upon us as the mature generation, I think how much we need help, and if we are going to meet our responsibility, it will take all our intelligence and skill and knowledge and all the help of the Lord to bring into the lives of our succeeding generation of youth the benefits that have grown up in the culture and civilization of mankind because of the inspiration of the spirit of the living God in the hearts of mankind. There are no culture, no refinement, and no social values on any other basis than these fundamental spiritual sanctions.

Our objectives in this effort to meet youth and help youth are these, if I interpret them rightly: We want youth to be successful in their vocations, in their avocations, and in their whole life effort and outcome. We want them to have success in life. We want youth to be useful to themselves, to their society, to their Church, to their community, to the state and nation, and to the world. We want them to contribute something to the good of mankind and to have the feeling that they have made a better world because they have lived in it. We want youth to be intelligent in their un-

This is our eternal debt:

*To help the youth who succeed us,
profit by all that has been learned
by the experience of the past.*

derstanding of life, in their appreciation of the fine arts, in their philosophy and understanding of the world about them, in their investment of their life work, and in their interpretation of the events of the day and the trends of civilization. We

want them to be healthy and strong. We want them to appreciate the value of good health and to practice the laws of good health, mental health, and spiritual health.

We want them to acquire skills in order that they may be skillful in carrying out their vocations and avocations with a high degree, the highest possible degree of effectiveness. We want them to have wholesome, healthful attitudes—to themselves, to God, to humanity, to society, to each other.

And in reaching these objective attitudes are more important, I sometimes think, than all the other things combined. For if we have not the right attitude, it is very difficult to apply the skills we may acquire or whatever academic knowledge we may have acquired and to carry out faithfully our responsibility as citizens of this world and as bound-to-be citizens of another world.

We want youth to work out their social adjustments in life so that as we meet other people we may bring out of them, the best that is in them and they bring out the best in us—that is very important, the mutual exchange of mutual helpfulness and inspiration—but we also want that social adjustment on the basis of a definite spiritual foundation. The finer things of life grow out of spiritual foundations—the springs of living water that God opens in the hearts and lives of men and women—and if we can lay the foundations of our social adjustments on these spiritual foundations, we need have no fear as to the outcome of the social relations of our young men and women. How much easier it is, how much more safe,



how much more sure when we can build our social program upon a spiritual foundation!

To whom could I say this with more intelligent appreciation than to an audience of the L. D. S. Church which has so perfected a social program on spiritual foundations with the eternal purposes of God in your program and in planning and consecration? You have by far out-distanced any religious group on this continent in providing for the entire social life with a spiritual background and spiritual motivation of all that is high and holy in the Church, and I commend you for it. I commend you more for this than for anything else you have done.

Now, there are some very definite implications in these subjects, and if we are to carry out such a program we must help youth to find themselves. They must find their own interests and their own aptitudes. There is a spark of genius in every human heart and mind, and we must help youth to find it. That means that we must have exploration in a wide range of interests, avocations, vocations—in the arts and sciences and skills—in order that youth may have the basis of this enrichment of understanding in the whole natural world that God has surrounded us with, a world known and unknown, so infinite that we shall never fathom it. We are just skipping around, exploring on the edges of the great sea of the unknown, but there is much that we have learned that we can pass on to youth until they find the things which answer the hunger of their own hearts.

In the second place, we must help youth to find their own powers to think. Our educators today are telling us that we have done all their thinking for them and have asked them to accept what we say as a finality. We do not expect them to accept what we say as a finality, but we are not expected, in our leadership of youth, to be so namby-pamby and so indefinite and so uncertain in our position on things that are fundamental, that we merely let youth drift. I am not one of those modern educators who think that the mature generation and the Church of the living God and the civilization of mankind have nothing to pass on to modern youth.

There is a lot that we need to pass on to youth. There are many things that youth needs to learn at the

hands of adulthood and maturity. We must recognize on the other hand that we are living in a very much changing world. The world that my father lived in and grew up in and felt that he understood was an entirely different world from the world that I live in and that I must understand. I am just as sure that as forceful changes have swept over the face of this earth in the last quarter century that have made it impossible for it ever to return to what it was fifty years ago—I am just that sure that I have no way by which to foresee or imagine the conditions that my son and his son shall live with and cope with twenty-five, fifty, or seventy-five years from now—it is utterly impossible. This is a changing world, and this changing world requires that there shall be adjustments daily, hourly, monthly, yearly, and for every decade and for every quarter century and certainly for every century.

Since it is a changing world, what must we do? We must equip youth with the understanding of all that is basic and fundamental in the life that we understand, that we live. We must give them spiritual foundations and an understanding of

the experience of mankind, but we must ask them to develop their own powers to think and to reason. We must present the facts, and we must give them practice in analyzing these facts and we must trust to their intelligence.

Joseph Smith stated this fundamental years ago: "The glory of God is intelligence." We must trust that intelligence, and we must give to youth enough understanding of the facts and experience of mankind that they will have a basis for intelligently acting upon the situations that they will confront.

We must help our youth to find worth-while avocations. There are so many things that youth can do to pass away time. There are so many commercial entertainments that are positively useless. They may be entertaining, but they leave small permanent value. And yet Doctor Ulrich in his *Philosophy On Play*, which was published after his death, has given us an interpretation of the importance of the play life, the recreational life, which almost makes one shudder to think of what is involved in it. Doctor Ulrich said:

If you want to get the measure of society's achievement today, if you want to understand society and measure its love of culture, you will find the best index of what we are as individuals and as a society, in our play life, in our recreational life. When the day's work is done, when you leave the plow and the field, when you leave your work bench, when you leave the office, when you leave the counter in the store, when the day's work is done and you turn homeward, the manner of conversation around the fireside, the dinner table, the manner of books and magazines on the table, the quality of them, the kind of entertainment that you and your family go out to in the evening, the kind of neighbors that come in and visit with you, the neighbors you go out and visit, the kind of recreational program you seek for the week-end and for your summer vacation, the places you go, the music that you take in out of the air with your radio and other types of investment of time and energy and thought which answer the hunger in your heart—they reveal what you are more than anything else. That is the true index, for when you go out to do the things that answer the desires of your heart you show what the desires of your heart are.

And then Doctor Ulrich draws another conclusion after his analysis of play, and that is that our play life is the best indication of what we are:

If you want to know what the future of mankind is, if you want to measure the tradition of civilization, again look at the play life of individuals and of societies as a whole. . . . If the result of our pleasures

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PALLECK

RICH ESKIMO

The story of a youth who fixed his gaze on far horizons, and found enchantment in distance—but contentment at home.

By KERRY WOOD

PALLECK wanted a wife. "It is time, surely," his father Inni agreed. "I have been meaning to speak to you about it, for Neenuk, daughter of our friend and neighbor, is also ready for marriage."

The boy shook his head.

"Neenuk and I have played together so long as girl and boy, we would not be satisfied with each other for husband and wife. Sometimes a change is welcome."

The father chuckled.

"The young people always talk of change, my son, but the old ones know that life is the same here, the same there. What if you and Neenuk do know each other well? So much the happier for you both!"

He wagged a fat finger.

"Another thing, boy—this Neenuk is a smart one! She wields a clever needle; she knows what the blade part of a skinning knife is for; and she tends the cook pots with the skill of an old woman. Truly, Palleck, you could marry a worse wife."

But the young man continued to shake his head.

"Something else, too," Inni hastened to add, his little eyes crinkling with good nature; "this Neenuk is good to gaze on, and she carries a merry laugh all the day long. I have always said that the eyes of a man are most useful when hunting, but it is pleasant, too, if a man's eyes find his wife beautiful."

Then Palleck broke in.

"All this may be more than true, Inni, but I have been wanting to look on a new face. Neenuk is the only one in our camp who is of the marriage age; but elsewhere, there are maidens in plenty and I may find one who will delight me more."

Inni looked at him.

"So-o! You are wanting to leave us, perhaps?"

"It was in my mind."

The father was not unprepared. "I have noted your restlessness more than once. Well, it is the way of the young." He mused a moment.

"And as you are going away to find a wife, it is fitting that we give you those presents that would be yours had you married here among us. I will tell the women to give you a stone lamp and some cooking pots and skins for clothing and tents, so that the wife you find will know that you come from a family that is not niggardly. For myself, I will give you spears and knives, and arrows for your bow."

So Palleck went off to get his sleigh and make it ready for the journey. The whole sled, runners and all, was built of carefully fitted pieces of precious drift-wood that they had picked up on their travels the summer before. The boy had plastered mud on the runners before the winter came, to protect the wood from wear. Chunks sometimes fell off, and Palleck replaced these vacancies now with mud he had saved for the purpose.

"How long will you be gone?" asked Inni, fetching the weapons he had promised.

"That will depend," countered Palleck. "I will go south until I cross our barrens and get into the hunting grounds that are beyond them. When I have reached that country I will surely find a trail to follow that will bring me to a camp, and there I will look at the maidens who are ready for marriage. I may visit two or three camps before I take a wife."

Inni laughed.

"Truly I have raised a fussy son," said he, poking the boy in the ribs. "See that she is fat with youth, Palleck, and do not look twice at the skinny grandmothers!"

THE whole camp turned out to load Palleck's sleigh. He packed on all his winter's catch of fur, in case he chanced to meet one of those rare white traders they had heard about. Then the women packed on meat and fish, and a pot of fire and cooking things, and a small seal-skin tent, and some caribou shirts and breeches, and several pairs of knee-length seal boots. Palleck caught his wolf dogs and harnessed them, using a whip to keep them from chewing the skin thongs and from fighting their neighbors.

"All is ready," he finally announced.

"May you keep a full stomach!" his mother said piously, and his father seconded the wish.

Palleck smiled at them and cracked his whip.

"Remember!" shouted his father. "No grandmothers!"

A shout of laughter followed the jest and with this merriment warming his ears the boy hustled his team from camp. The dogs were fresh and galloped their best, urged on by the barking of the other teams tethered around the tents. Soon Palleck topped the rise and turned and raised an arm in a final farewell before speeding down the far slope towards the bleak barrens that stretched beyond sight to the south.

The panting of the dogs, the sleek whisper of the sleigh runners as they slid over the drifts, and the thin whine of the never-quiet wind were the only sounds in his ears now, and he was all alone in that white wilderness. It was always white below, but above, the skies were the deep blue of the Arctic night that was six months long, the dark of this vault broken only by the rippling brilliance of the restless Northern Lights. The boy pushed on happily, used to the eerie loneliness of the frozen wastes and heedless of

"REMEMBER," SHOUTED HIS FATHER. "NO GRANDMOTHERS!"
A SHOUT OF LAUGHTER FOLLOWED THE JEST AND WITH THIS MERRIMENT WARMING HIS EARS THE BOY HUSTLED HIS TEAM FROM THE CAMP.

the perils that might be waiting him in the vast, unknown country that receded before him.

For days he traveled across those lifeless barrens, and the load of meat on his sleigh grew light, and the frozen fish carried for the dogs counted less daily until Palleck reached the time when he chopped each fish in half to make them last. Finally all the fish were gone, and the dogs howled hungrily when Palleck wolfed a small portion of meat and threw them the scanty scraps. Then for two days Palleck toiled on without a morsel passing his teeth, and the good-natured seams in his face had tightened into worry lines. But early on the third day the dogs began to run at a frantic pace and Palleck found himself on the wide, trampled track of a caribou herd.

He put his arrows into two of the big beasts before the herd stampeded, and he and the dogs fed richly then and lay a long time to sleep off the sluggishness that the fresh meat had given their limbs. Then on again they pushed, with a loaded sleigh.

Soon after that, he found the clean-cut trail left by a steel-shod sled, and the dogs whined eagerly as they nosed the fresh scent of other huskies. Palleck urged them along the trap-line, and the sight of the steel traps that an unknown Eskimo used made the boy marvel.

"This must be a rich man I am following," he told himself, and his heart was humble when he came to the camp at the end of the trail.

"Here is a stranger," the camp people shouted, coming out to welcome him.

Palleck could not find many words to say at first, for the marvels he saw on every side put a curb of amazement on his tongue. Each man had a steel-runnered sled, and his dogs were the big, heavy-boned crosses that are bred in the southern parts of the barrens, with none of the lean wolfishness that stamped his own team. The clothing of the men and women, too, was not of skins, but was made of some strange substance that they called cloth, with occasionally an unknown pelt, bison skin, used for an outer covering. The knives they wore were not fashioned of bone, either, but glittered of steel.

"Ho, surely you come from far away, young stranger," they said to him, noting his hand-made gear and the absence of trade goods among his belongings. "From the north come you?"

"Ail! From far over the barrens to the north," Palleck answered, and he followed them into the main hut and blinked his eyes at the brilliance of the coal oil lamps that hung from the ceiling.

"You be rich folk," he murmured, and his awe pleased them and they proudly paraded their possessions. Palleck saw iron cooking pots and felt those gaudy woolen things they used for sleeping robes. He could not fathom the intricate magic of their rifles, but the sight of the metal fishhooks made his heart leap with envy.

"You must get these from the whites?" he asked.

"Yes. There is a trade store just ten sleeps from here down the coast." They appraised his sleek northern pelts and the great bundle of prime white fox skins and in their turn were envious. "You should go and visit with this trader, young man. He will welcome you gladly and give you many riches in return for furs like these."

"I will go," declared Palleck, and his eyes sparkled when he considered how much faster a steel-shod sled would travel.

"Surely you will go," they laughed at his eagerness. "Why else did you come all this way from the north, if not to meet the white trader?"

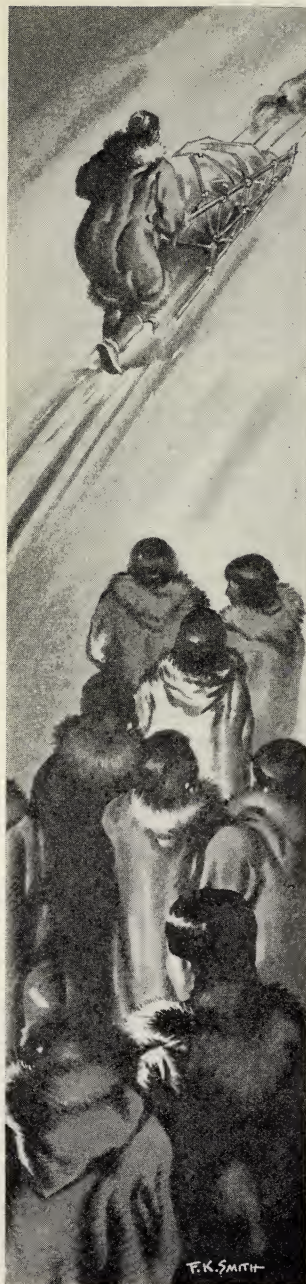
Palleck raised his head then, glancing at the maidens who were in the place. Four fine maidens were there with jolly round faces on them. But Palleck noticed the garments they wore; expensive garments from the trade store shelves. His heart sank; these people were far above him.

"I came to find the white trader, surely," he answered the men, making no mention of marriage.

Later he was glad that he had held his tongue, for he watched with disapproval the work of the maidens. They sewed carelessly, and when he ate from their cooking pots, he did not relish the flavor of seasoning that clung to his tongue and made him seek the water pot.

"Ho! These girls do not know how to cook!" he told himself, and he recalled the tasty, familiar dishes that he had eaten from his mother's pots.

(Continued on page 314)



The PROTESTORS OF CHRISTENDOM

xiv. *Luther's Contribution to Religious Thought*

By JAMES L. BARKER

Head of the Department of Modern Languages at the University of Utah, and a Member of the General Board of the Deseret Sunday School Union

(Continued)

IN 1526, a Hessian synod, convoked by the Landgrave Philip, adopted the draft of a constitution, which provided that those Christians who acknowledged the word of God should voluntarily enroll themselves as members of . . . a congregation, who should elect in assembly their pastors and bishops, and, that the latter, together with other deputies, should constitute a general synod for the national church.¹³

This action of the Hessian synod was in conformity with the view expressed above in the *Address to the Christian Nobility*. The Peasants' War and other events, however, made Luther very distrustful of the common man: "congregations of pure Christians, capable of self-government, could not be found in Germany at that time, and are impossible in state churches where churchmanship and citizenship coincide. Luther abandoned this democratic idea after the Peasants' War."¹⁴

In place of this democratic procedure, Luther urged the Elector to take in hand the regulation of the church, because he says: "Your highness is entreated and demanded to do so by us, and by the pressing need itself, and, therefore, assuredly by God."¹⁵ Luther declared further that "all towns and villages . . . should be compelled . . . to keep preachers. . . ."

The Elector responded to Luther's request; a conference was held at

Wittenberg between Bruck (the Elector's chancellor), Luther, and others. According to Kostlin, no details are known of this conference, but visitors were appointed and in July, "the first visitation on a large scale took place in Thuringia."¹⁶ In these "visitations" the visitors assumed the duties of supervision of the bishops of the Roman church.

Later instructions were prepared by Melancthon, approved by Luther, and, after they had been criticized in various quarters, they were published by command of the Elector as "Instructions of the Visitors to the Parish Priests in the Electorate of Saxony." Still later, the visitor became the superintendent with the duty of "permanent supervision."¹⁷

Had the bishops in Saxony accepted the Lutheran doctrines, they would undoubtedly have gone on performing their regular functions of supervision. This was the case in the Lutheran church in Scandinavia and in the Church of England. In both of these churches, as in Saxony, the church was subordinated to the state.

In Prussia, Luther did not hesitate to consecrate a bishop. In Naumburg, on the death of the bishop, a moderate Catholic was chosen in the usual manner as his successor. The majority of the people were in sympathy with the Lutheran movement, and the Elector set aside the election and appointed one of Luther's friends, Amsdorf, as bishop. Luther, assisted by three superin-

tendents, consecrated the new bishop, in the presence of the Protestant clergy, about five thousand people, and the Elector.

The congregation were first informed that an honest, upright bishop had been nominated for them by their sovereign and his estates in concert with the clergy, and they were called upon to express their approval by an Amen which was thereupon given loudly in response. In this manner at least it was sought to comply with a rule especially enjoined by Cyprian, namely, that a bishop should be elected in an assembly of neighboring bishops and with the consent of his own congregation.¹⁸

Luther's theory of the Priesthood and church government proclaimed the sovereignty of the individual Christian and of the congregation; his practice tended to make himself a "bishop of bishops" and made the prince the supreme bishop in his territory, and deprived the congregations of the power of electing their own pastors.

According to Luther, man needs the New Testament only for his guidance and only a part of that, and is his own interpreter of its meaning. In theory, to the Roman exercise of authority without any provision for the liberty of the individual conscience, Luther opposes the unrestricted liberty of the individual without any provision for the exercise of authority. In practice, this liberty was very much restricted by the prince who usually forbade the preaching of "heretical" doctrines, liberty of conscience being restricted to believing as one pleased in private.

In 1529, Luther wrote to a friend:

Although no one is compelled to believe, no one, on the other hand, is to be permitted to blaspheme the doctrine, but he must give his reasons and listen to argument. If his grounds stand the test, well and good. If not, he must keep his mouth shut and believe in private what he pleases. So it is done in Nuremberg and here in Wittenberg. For, when it is possible, opposing doctrines are not to be tolerated under one government, that trouble may be avoided.¹⁹

"The union of church and state accounts for the persecution of papists, heretics, and Jews; and all the Reformers justified persecution to the extent of deposition and exile, some even to the extent of death, as in the case of Servetus."²⁰

¹³Kostlin, *Martin Luther*, p. 521.

¹⁴Cited by Arthur C. McGiffert, *Martin Luther, The Man and His Work*, p. 320.

¹⁵Schaff, *History of the Christian Church*, vol. VI, p. 546.

¹⁶Kostlin, *Martin Luther*, p. 516.

¹⁷Kostlin, *Martin Luther*, p. 566.

¹⁸Kostlin, *Martin Luther*, p. 551.

¹⁹Schaff, *History of the Christian Church*, vol. VI, p. 538.

²⁰Cited in Kostlin, *Martin Luther*, p. 353.

THE Roman church attempted to maintain unity by force. Luther's theory led to endless division. The French bishop Bossuet pointed this out in the half century following Luther's death. A recent writer says:

If you have no profession, who are you? What society do you form? Why do you exist? And if you promulgate a profession of faith, if you wish to impose it with authority on me and in spite of the resistance of my conscience, how are you still a Protestant? What do you do that is any different from that which Catholicism does, and against which you say Luther and Calvin did well to revolt?²¹

The exercise of authority and the freedom of the individual were reconciled in the early Christian church. Phillip Schaff regards their reconciliation as the greatest problem of church government. After the early church they were not to be reconciled again until the restoration of the Gospel in the early nineteenth century.

Luther desired that the congregation should have a part in the services and should not be merely passive. Accordingly he wrote hymns and introduced congregational singing. Great as this contribution is, it is, nevertheless in comparison with the participation of the congregation in the early Church and in the Church today, very slight.

The Roman church derived revenue from various sources. One source was tithing which had been made compulsory. Another efficient means employed by the Roman church to raise funds was the sale of indulgences to the living and the saying of masses for the repose of the souls of the dead. Such masses were very productive, since a rich man who could not take his wealth with him could still use it for himself by paying in advance for masses for the repose of his soul.

Both masses for the repose of the soul and indulgences appealed oftener to man's selfishness than to his love of his neighbor, hence any effect they may have had on the development of character was negative. In opposing masses for the dead and indulgences, Luther deprived the Lutheran church of an important source of revenue, and it became necessary to find some other means of assuring church support. Luther thought it the duty of the state to support the church by taxation. In principle, in addition to subordinating the church to the state, this did not differ from a com-

pulsory tithing and, though effective in raising funds, it did not further Christian growth of character, and was without spiritual value.

In the early Church, the payment of tithing was voluntary. It was motivated by the love of God and man and, by paying tithing, the Christian grew in power to love and make sacrifices, by exercising the love he already had. Any church needs money, but the means employed to raise revenue should develop character, increase unselfishness, and be conducive to the spiritual growth of the individual who contributes to the support of the church. The voluntary tithing of the early Church did this; the principle was not to return until restored by revelation.

Luther did not pretend, like the Zwickau prophets, to have any new and immediate revelation. He relied on the scriptures which according to him every Christian is free to interpret. However, he thought the scriptures subject to but one correct interpretation. Luther believed in the "abiding presence of the Holy Spirit upon earth, to lead believers into all truth." (John 14:17, 18) therefore logically there could be but one interpretation of the scriptures, but Luther, Calvin, Zwingli, and other reformers disagreed concerning the sacrament and other matters and in no church is there such a diversity of opinion as in the Lutheran church today. The Roman church, with one man to speak authoritatively on matters pertaining to doctrine and with force to compel acceptance, could have assured unanimity. In the primitive Church, oneness was secured by the gift of the spirit promised "to all who obey." This better way of assuring unity was given again to the present-day Church.

What role did Luther ascribe to reason and to the Spirit in interpreting the scripture? "The Reformation . . . allows, therefore, a much wider scope for the exercise of reason in religion than the Roman church, which requires unconditional submission to her infallible authority."²² "It marks a real progress, but this progress is perfectly consistent with a belief in revelation on subjects which lie beyond the boundary of time and sense. What do we know of the creation and the world of the future, except what God has chosen to reveal to us?"²³

In his later years, he (Luther) became more and more a conservative churchman. He repudiated the mystic doctrine of the inner word and spirit, insisted on submission to the written letter of the scriptures, even when it flatly contradicted reason. He traced the errors of the Zwickau prophets, the rebellious peasants, the Anabaptists, and the radical views of Carlstadt and Zwingli, without proper discrimination, to presumptuous inroads of the human reason into the domain of faith, and feared from them the overthrow of religion. . . . Much as he valued reason as a precious gift of God in matters of this world, he abused it with unreasonable violence, when it dared to sit in judgment over matters of faith.²⁴

On the day of Pentecost, Peter told the multitude that Jesus was the Christ; the Twelve had seen the risen Savior and had just spoken in tongues, which gift had been given them with the outpouring of the Holy Ghost the Savior had commanded them to wait for before beginning their ministry. And Peter promised all who should obey, the same gift, for the Apostles testified and the Holy Ghost testifies also.²⁵ Thus knowledge of the truth of the message could be had, not just from the authority of the Twelve or of the Old Testament or of both together, but as a matter of direct experience. Such experience was the distinguishing mark or note by which men might know the truth, the Lord's way of authenticating His Gospel message. For this mark, the Roman church substituted four marks: unity, sanctity, catholicity, and apostolicity;²⁶ and Luther, two: the correct administration of the sacraments, and the preaching of the pure doctrine. Both left the individual dependent on authority, one of the church, and the other of the scriptures, and both neglected the mark of experience of the gift of the Spirit. The appeal to experience was not to be made again until the Restoration of the Gospel.

Luther wrote two catechisms and these, together with the Apology and the Augsburg Confession, were "accepted as standards of the Lutheran doctrine."²⁷

Luther stood for the responsibility of the individual and the rights of the individual conscience, and this he did at the imminent risk of his life. Out of the Protestant movement were to come liberty of conscience and political freedom. In 1583, he died, one of the great benefactors of mankind.

²¹"Catholicism is ruled by the principle of authority, Protestantism by the principle of freedom." Philip Schaff, *History of the Christian Church*, vol. VI, p. 5.
²²Schaff, *History of the Christian Church*, vol. VI, p. 29.

²³Schaff, *History of the Christian Church*, vol. VI, p. 31.

²⁴Acts IV, 13.

²⁵The Catholic Encyclopedia, Vol. III, p. 758.

²⁶Quaalen, *History of the Christian Church*, p. 265.

²⁷A. Sabatier, *Journal de Geneve*, du 5 mai 1896, in Mouret, *Renaissance et Reformation*, p. 350.

The NATIVE BLOOD

ALBERT R. LYMAN

THE STORY THUS FAR: Down in the land of the Navajos, where the great, weird shapes of Monument Valley punctuate the skyline of the Southwest, Yoinsnez and his son and his daughter, Eltciesie, lived in a hogan, neighboring Husteete and his little son, Peejo. But despite their neighborliness in all other things there grew a bitter rivalry between the two for the capture of a phantom horse—*Beleh thlitzhen* (blackhorse)—a stallion of Arabian type that appeared full-grown on Huskaning Mesa on the Utah-Arizona line, and which defied all efforts for his capture, whether of trickery, stealth, or force. As the occupants of each hogan would attempt his capture, the occupants of the other would lie in wait to see if their rivals were successful. Suddenly, however, the dread influenza struck the hogan of Yoinsnez, crushing the life from his son and prostrating all others. While their rivals were so stricken, Husteete and Peejo sought again to capture Blackhorse—but without success. Then the devastating plague visited the hogan of Husteete. Ten days later, after Yoinsnez had finally gained strength enough to visit his neighbor and rival, only eleven-year-old Peejo was still alive. Yoinsnez took the boy to his own roof and cared for him. He also took Husteete's horses and herds and mingled them with his own, and burned down Husteete's hogan in an effort to blot out the dread epidemic. Yoinsnez's first feeling of compassion soon, however, turned to rising resentment and bitter distrust when Peejo seemed reluctant to tell all that he and his father, Husteete, had learned of Blackhorse. Before an adequate period of convalescence, Peejo and Eltciesie were out caring for the sheep, and as a rival for Eltciesie's favor there came Natawney Begay, vain and favored son of the tribe's big medicine man. In boyish physical conflicts he bested the sick-worn Peejo. Yoinsnez's open approval of Begay's attentions widened the breach between Yoinsnez and Peejo, and, driven to anger, Peejo told Yoinsnez that he would never find Blackhorse until he had returned to the sheep and horses taken from his father's corral, and then Peejo disappeared. Months had lengthened into years when Begay returned home from a celebration in New Mexico to tell a brooding Yoinsnez of having seen Peejo, a new Peejo, now the adopted son of a wealthy white man, who sent word that he would come back some day—a day of triumph for Peejo in which Yoinsnez "will crawl on his belly and beg me to help him." Then there came further to plague Yoinsnez's life a burly white man who set up a questionable trading post, operated on gambling principles, and who finally goaded the reluctant Yoinsnez into a bet for high stakes on a horse race and a foot race, which the Navajos won, but which proved merely to be bait for another race with higher stakes.

CHAPTER VII

THE *Nahohi* drew a big crowd. A truck from somewhere beyond Santa Fe had brought a blue horse. They called him Blueblazes, and a special veterinarian had come

along to keep him in the pink of condition.

The blue horse was not imposing in appearance, but they said he ate distance at a terrific rate and was made of cast iron. Yoinsnez looked him over carefully, fearfully. He was built like Tillego but he showed better care. And Joe Pane, the younger fellow who had come to run with Begay, if half the claims made for him were true, was already winner. The old man's fears clung like a fever, Eltciesie's warning had sunk deeper than all the enthusiasm of ignorance.

Besides the local advertising of the event, the Badger's effort in a wider field to find his fast horse and his fast man, had brought a long string of cars from distant states. The startling report had gone out that the Navajo nation had put up its fastest man and its fastest horse against anything on the outside, and a Navajo had staked his life's earnings against a white man's store on the outcome. The race was to be run in the famous Monument Valley, the most remote and unique track of its kind in the United States. It was worth seeing; sporting people and tourists drove hundreds of miles to be there.

The crowd howled itself hoarse over the daring horsemanship of the chicken-pull contest, and the cash register in the separating machine gave a glowing account of business. The Badger had felt no uneasiness for the race till he discovered that Tillego was to run. Tillego, the bay mare's mysterious brown colt supposed to be crippled or dead, but which, instead, had been kept carefully out of sight for the occasion. He looked the brown colt over and scratched his red hair meditatively.

The races began at two o'clock. The track, half a mile long, had been cleared and smoothed through the scrubby brush of the desert, and the two horses pranced and fidgeted on their way down to the starting point. Blueblazes carried his light jockey, no more than a hundred pounds, while Tillego carried Begay, a bundle of power weighing at least half as much more.

The crowd, in cars, on horses, and afoot, formed heavy banks along the track, and people from the outside offered their cash on the

horse with a reputation, the horse from beyond Santa Fe. The Navajos backed the bay mare's colt to the limit of their wad, still animated with vivid memories of how she led over the line a month before.

Suspense gripped the crowd while the riders jockeyed for a start. Yoinsnez and his daughter had mounted an old hogan commanding a line across the outcome, and the Badger was opposite them in the back of a truck. When the race seemed to start, a suppressed gasp of excitement eased off as they turned back to try again.

They were coming! Begay leaning forward—the little jockey fairly lying on the blue horse's mane. The blue seemed to be getting ahead—ahead—surely he was ahead and a third of the distance covered. They skimmed forward with flying feet, neither gaining an inch—both whips cutting fiercely.

Everybody gazed with drawn breath. Yoinsnez stood frozen to his perch on the hogan, his muddy eyes fixed, his long teeth showing between his parted lips. The shepherdess half clung to his arm, her face a brown cast of hope and fear.

The Badger bellowed his delight in tones for all the reservation to hear, "We've got 'em, youbetcher-life!" But he checked himself in alarm, for the brown horse was creeping up—up.

Then pent feelings burst from a thousand throats as the horses flew across the line, the blue a neck ahead.

Yoinsnez sank in a heap, jerked his disordered turban from his head, and thrust his stiff old fingers into his tangle of gray hair. The shepherdess threw her arm around him soothingly, but he only shook his head and muttered in despair. Catching an angry murmur from the seething crowd, she slid down from the hogan and pushed her way out among them.

The Badger had been bounding around like a jumping-jack, whipping his wide hat back and forth and broadcasting his delight like a wild man, but a young fellow had stepped up to him rather authoritatively and put a hand on his shoulder.

"Hey, you!" he called, bringing the wild man back to earth as Eltciesie got within hearing. "Did Yoinsnez bet a Navajo horse would win this race?"

"Youbetcherlife!" swore the red-headed store-man, in quick defense of his impregnable position.

"And did you bet a Navajo horse wouldn't win?" the bold stranger demanded.

"That's it exactly; plenty of good witnesses."

"Then Yoinsnez wins," affirmed the stranger, "for that blue horse is a Navajo."

"Get the h— out of here with your cock-and-bull story!" bristled the Badger, clenching his fists.

"Hold on!" the young fellow ordered in tones, expecting no refusal, and then the Badger became aware of an older man, massive in size, whom some one was addressing as "Colonel," standing at the young stranger's back.

Having checked the outburst, the young fellow proceeded, looking unafraid from under level brows, "Yoinsnez sold the blue horse's mother, a white mare, to Jim Hadley right here seven years ago, and Hadley sold her and the blue colt to Bill Levers three months later. I followed that horse all the way from Texas to see this race. I can prove it."

"He can sure prove it," affirmed the big man, in a voice not to be disregarded, "He wouldn't be talkin' if 'e couldn't."

WITH tightly-closed jaw and square, dogged face, the young fellow studied the Badger's reaction. Elteeesie had fought her way to his side and stood listening in astonishment. It was really Peejo, after all these years, and as the possible import of his words filtered into her dazed understanding, she reached with fitful impulse for his hand. "Peejo!" she gasped.

Her excited recognition of this bold meddler gave the store-man new fears of dangers unseen, and he paused in alarm.

Peejo gripped her hand and looked her steadily in the face, but his lips were as rigid as the face of an image.

"Come over and see father," she found composure to say.

"No. If your father sees me, he will come here," and his jaw closed with sharp finality.

Sensing the peril of their predicament and frantic to grasp at any promise of escape, she began working her way back through the excited mass of humanity. Her report that Peejo was in the crowd, startled her distressed old father; his muddy

eyes opened wide, and his jaw sagged with alarm and then with interest—the blue horse was the white mare's colt!

"Yaw de law!" he sighed, releasing a long breath in sweet anticipation, "Have Peejo come to me."

"He won't come. He says if ever you see him you must go where he is."

"A law!" he grunted in quick resentment, knitting his heavy brow, "He wants me to crawl on my belly to him. I won't!"

"You must see him," the shepherdess insisted; "he can save the sheep."

"I will never, never crawl after him. If Blueblazes is the white mare's colt, I can save the sheep myself," he declared stubbornly.

"You can't prove it—he can," the girl contended impatiently. "The Badger will only laugh at all you can say about it."

He saw the futility of challenging her position, and he wanted to yield, but he encountered his years of stubbornness inflamed by Peejo's reported prediction.

"Come on!" she urged determinedly. "He'll be lost in the crowd," and taking his hand she led him, half protesting, away.

When they reached the place, Peejo was gone.

(To be Continued)

THEY WERE COMING! BEGAY LEANING FORWARD—THE LITTLE JOCKEY FAIRLY LYING ON THE BLUE'S MANE. THE BLUE SEEMED TO BE GETTING AHEAD—

This illustration is from a sketch in water colors by Buck Lee, cowboy artist, born on the reservation, and now running the W-L guest-ranch and a trading post within Monument Valley.



Poetry

THE ARTIST

By Leone E. McCune

SWEET May, with brush and pallet in her hand,
Has come gaily changing the face of the land;
First as she saw the leaden skies,
She painted them blue as babies' eyes;
Then, when that pleasant task was done,
She made the cool white sun a golden one;
The next paint that she used was green,
Now, meadows, fields with brilliance gleam,
With all the colors that remained,
She painted flowers, wild, untamed!

DAWN

By Delsa Davis McBride

LITTLE yellow buttercup,
Waken and see the dawn!
The sun is shining from the sky:
The dew is on the lawn.
The birds are pouring forth their song,
And all the world is gay;
Wake up, little buttercup,
Here's another day!

PANSIES

By Edna S. Dustin

WHERE does the earth find her petals of gold
As soft as a baby's face,
With purple applique, daintily sewed
With embroidery of fine jet lace?
I wonder—I wonder—

Their pattern was cut by the south wind,
Out of the sunset's mould.
As fine a texture of velvet chiffon,
In yardage has never been sold.
O, wonder! O, wonder!

I AM A MOTHER

By Genevieve L. Barnes

I AM A Mother. I stand at the crossroads
of life with a straight back and a strong arm,
and guide my children along the
slippery path.

I have stood here days, months, and
years, with a straight back and a strong
arm, and kept my children from stumbling
on the muddy shoulders. Sometimes it takes
strength, but usually just a gentle touch and
an understanding smile. I have pulled them
up, time after time, and put them on
the trodden path.

My back is bent and my arm is weak.
Shall I fail them? My strength is going
fast.

I straighten up and look around. My children
are going joyously on. They have
found their road to happiness, and as I
shade my eyes and peer far ahead, I see
one standing at the crossroads with a
straight back and a strong arm, guiding
her children along the rocky path.

My back is bent and my arm is weak,
but my work is done. I can sit in the
shade and rest. Surely the back is prepared
for the burden.

YESTERYEAR

By Ora Haven Barlow

OH, I was born in a log house;
It was chinked with mud and wood;
Oh, I was born in a small house;
But I had a mother good.

Oh, I was reared on a sand ridge
Where the wind swept full and free,
And I romped over the wheat lands
With a dog and liberty.

Oh, I was trained as a farm hand
With a dad who labored hard;
But under skies or roof-tree
I listened to his word.

But now I'm dad with my own lads;
We are living in the town;
And my lads have no wheat lands,
Nor winds to make cheeks brown.

And when I think of boyhood,
I wish that I might share
With all my lads in their young days
The riches I had there.



(Photo by Jeano Orlando)

A HOUSEWIFE'S PRAYER

By Bertha Smith Polk

I LOVE the little common things
That make my every day;
The sun across my fresh scrubbed floor,
The way my curtains sway;

The snowy clothes my hands have washed
In fragrant order piled,
A jumping-jack tossed on the chair
At which the baby smiled;

Brown cookies cooling in the pan,
My glasses all a-shine,
And all the common things of home
I love, for they are mine.

When I shall reach my Heavenly home
If there is one to spare,
Just save a little corner, Lord,
And let me keep house there.

MOTHER OF MINE

By Howard F. Johnson

MOTHER of mine, a sculptor I would be,
That I might chisel out thy toil-worn hands
Clasped as in prayer, thy weary figure bowed,
So life-like, that the jostling, hurrying crowd
Of toilers, idlers, peoples from far lands,
Might pause in wonder, and in pausing see
Through tear-dimmed eyes, upon the living stone
These four words carved there: "Thy will be done."

Mother of mine, were I a bard, I'd sing
Thy praise in verse divine, in words of fire,
Till all the world would chant the holy strain

Which, swelling forth and rolling out again,
And mounting higher still, and ever higher,
Would cause the very gates of Heaven to ring;
Until the concord sweet would fall and rise,
And echo from the hills of Paradise.

Mother of mine, though worn thy face, and lined,

Were I an artist, I would make that face,
So beauteous and saintly pure, immortal—
Till angels, looking down from heaven's portal,

Would fain believe that one had left her place
Among the seraph host, to cheer mankind;
And ever down the pathway of the years
Thy gentle face would banish pain and tears.

Mother of mine, since none of these can be,
I'll bear thy burdens gladly all the way;
Then, if there comes a time when but thy
shrine

Of thy fond memory, O Mother-mine,
Alone remains, 'twill guide me, day by day,
To that Fair Land, where thou wilt wait
for me—

Then when for me God's dawn breaks,
Mother-mine,
The first glad voice of welcome will be
thine.

SUMMER'S WITCHERY

By Cora May Preble

WHEN snowy petals drift along the lane—
The leafy lane where once we used
to roam—

When heaven is a shining sapphire dome,
My heart contracts with sudden, wistful
pain.

In memory I take the trail again
That leads beside the meadow's new-ploughed
loam.

Afar, I catch a glimpse of silver foam
That tops the emerald sea . . . while petal
rain

Falls softly, brushing gently on my cheek.
And flowering meadows sweet with mingled
scents

Bring back a thousand joys to thrill and
sear.

It seems that I can almost hear you speak—
Can feel your soft caress . . . Each year
invents

Some newly-painted art to haunt me here.

POEMS BY YOUNG WRITERS

PATTERN FOR A SONG

MAKE me a song, O Beloved,—
(You promised you would, you know)
One in which truth is recorded,
And thus would I like it to go:

Make me a song of childish joy—
A song that is merry and glad;
And then, as the skies are in April,
Put in some notes that are sad.

Make me a song of abandon,
Carelessly happy and free,
But shade it with thoughtful seriousness
And a share of anxiety.

Make me a song of great mightiness—
A song of strength and power—
But, lest this bold movement fearsome grow,
Blend it with grace of a flower.

Make me a song of luxury,
Of lazy, indolent ease,
And yet make it soothing and restful
As the summer night wind in the trees.

Make me a song of vigor—
One brave and gloriously strong—
But touch it, I pray, with tenderness—
Make a gentle and kindly song!

And make me a song of promise
And dreams that soar high above
Into Heaven—make me
A song of faith, prayer, and love.

Thus make me a song as I wish it—
Joy, dreams, yes, and a bit of strife—
For, however you make it, Beloved,
Oh, make me a song of life!

—Lael Woolsey, Age 18.

SAGE

GRAY in the early light
It stands,
Stiff against the
Desert sands;

Green it unbends at
The noon,
Pungent, warm,
Resplendent bloom;

Purple in the shade
Of day,
As the twilight
Slips away;

Silver, shimmering in
The night,
Serene and calm in
Pale moonlight.

—Evelyn Hawkins, Age 17.

SPRING

ICAUGHT a glimpse of spring, poised light
As a humming bird
Twixt day and dawn,
Light as a humming bird
In flight, and she
Was gone.

She dropped her mantle on the grass.
I saw it twinkle
Fragile, fair
As mist. But when I stooped
To touch; it was
Not there.

I heard her singing in the night
Like an oriole,
Like a lark.
But the song was somehow lost
Out in the wind
And dark.

—Joan Allred, Age 12.



THE AWAKENING

BURNING lips of earth and sky
Meet at sunset unexpressed.
Velvety darkness succeeds the embrace;
Night unfurls.

The moon shines cold and drear,
Giving the night a ghostly air.
Filled with magic paleness,
Dawn appears.

Awakening earth, the rosy dawn
Splashes scarlet across the world.
Her painted lips are kissed with dew,
Then fade, and sunlight rules supreme.
—Ellen Tolboe, Age 17.

INADEQUACY

“THE blessedness of tears,” I hear them
say,

(More pointedly since you are gone away)
And friendly arms are waiting to embrace
Me, comforting, if there should be a trace
Of tears in my eyes.

Tears are for little storms that clear away
In just a while, and make the coming day
More beautiful. You thought them useless
though,

Nor would you ask them of me now, I know.
And so, I do not cry.

If tears could fill this emptiness I might;
Such small things cannot ease this sorrow—
quite.

—Ouida D. Johns, Age 20.

RAIN

THE rain is like a lover
Riding from the south,
Astride a steed with lightning wings.
To kiss the earth's soft mouth.

The rain is like a maiden,
Smoothing an old man's cheek.
Laughing away all sorrow,
Gentle, sweet, and meek.

The rain is like a new-born babe,
Fresh and pure and clean.
She smiles at kindly nature's gifts,
And laughs with laughter keen.
—Elaine Stevens, Age 14.

LIFE

LIFE is like a flower:
When you do the kind thing
Its petals unfold
So that God can see,
But when you do the unkind thing
Its petals wither

So that an unhappy story is told.
—Marvin Boyer, Age 12.

PETER PAN

HE played his pipes in the garden.
A lilting rainbow tune;
And the poppies raised their gypsy heads
And laughed at the silver moon.

His song was shining crystal.
And never a breeze came by,
And a tiny bird flew out of the hedge,
Flew up and away to the sky.

Dreaming through the starlight,
The tired branches slept.
But broken-hearted Peter Pan
Laid down his pipes and wept.

—Afton Clegg, Age 18.



On the Book Rack

FUN IN THE BACKYARD

(Arthur Lawson, Crowell Company, New York, 1938. 208 pages. \$2.00.)

FOR THE lax summer season when all the family is crying for something to do and the parents don't want the family to wander too far afield, this book will prove a welcome addition to the family bookshelf, for in it are many helpful suggestions for family activities. The author assures us that we do not need any tremendous amount of space in order to be able to enjoy "Fun in the Backyard." The author has picked out basic games from which other games have been developed, has given standard rules for some of them, and his own rules for others that apparently have not been made. And then he makes a pertinent statement: "If for any reason these rules don't fit your peculiar conditions, go ahead and change them. But be sure to do it before you start to play—not during!"

Some of the games included are: horse-shoes and quoits, tenpin games, tether ball, tennis games, badminton, the croquet family, the shuffleboard group, target games, mumble peg. Other chapters include helpful instructions for group games, quiet games, and how to make people play.

—M. C. J.

REACHING FOR THE STARS

(Nora Waln, Little, Brown, and Company, Boston, 1939. 380 pages. \$3.00.)

IN THIS book dealing with Nazi Germany during the years 1934-1938, when the author lived in Germany, she has presented a fair picture of the conditions in that country. She comments on the very lovable qualities of the German people and some of the admirable qualities in their leader. In fact, as one reads the book, he cannot help feeling impressed with the statement that President Wilson made when he declared war in 1918 that we must not fight against the German people, who are fine and upstanding, but that we must oppose any doctrine that is coercive and refuses to permit all people the right to exercise free agency.—M. C. J.

ESCAPE TO PERSIA

(Katherine Hull and Pamela Whitlock, Macmillan Company, New York, 1939. 274 pages. \$2.00.)

INTERESTING to adults from the fact that these girls, fifteen and sixteen, have written this and one earlier book, *Far Distant Oxus*, without any suggestions from adults, fascinating to young people because the book is so much a story of what these people would themselves like to do, *Escape To Persia*, definitely adds to the zest for living among those of ten to fourteen. Their wholesome fun with little need for money makes this a particularly stimulating book nowadays when we tend to place too much emphasis on what people have, rather than on what they are. In this book, the youngsters carry on their adventure quite independent of the adventure that they had in their previous book. Their sense of freedom and of joy at building their own fun is wholesome and should be conducive of like play for others of their ages.—M. C. J.

TREE OF LIBERTY

(Elizabeth Page, Farrar and Rinehart, New York, 1939. 973 pages. \$3.00.)

BEGINNING in Virginia at the time of the young George Washington and the still younger Thomas Jefferson, this novel traces the beginning of the Revolutionary causes which made it inevitable that America proclaim her independence of Great Britain. More important than its history of the past, however, is its import for the future of democracy. In the words of one of the Tories of the day, the author has put the ideas of all who feel that democracy must fail: "The people cannot be trusted to make the sacrifices that power demands."

This book, written as it was with the Revolution as its background, has truth in that it is well for us to recall today if America and democracy are to endure. When we look to the past, we have a tendency to feel that all things were easy to accomplish. Through this book we are led to see the great difficulties under which the tree of liberty took root, and we are taught to understand the joy that we have in sitting under its shelter today. It would have a tendency to make us feel that we should be willing to treasure it beyond life itself, not only for ourselves but also for those who are to come after and carry forward our fine kind of government.—M. C. J.

REMEMBER THE END

(Agnes Sligh Turnbull, Macmillan Company, New York, 1938. 468 pages. \$2.50.)

THIS story of a young boy who came fresh from the hills of Scotland to America to make his fortune and win his bride makes delightful reading. Alex McCray, who has a natural flair for business, isn't quite so clever in adjusting his home life, in spite of the very great love which he bears for his wife. The story of his success in his coal mining industry, of his strangling his fine poetic nature in his eagerness to achieve success, will serve to bring the message "Remember the End" to all who would eliminate the finer things of life.—M. C. J.

MY PRAYER

By Deon Nethercott

LET ME "come back." O God, With a mind that is free and clear From the failures of yesterday And remorse for yesteryear.

Fill me with inspiration; Make mind and body whole. O God, I've faith that you will think That I have paid the toll.

Let not the thought of war and strife Cloud my vision. I wish to write Of the things that raise man up— Up to the loftiest height.

Let me pause—and forget that sorrow Rides wild and free. It can wait. This prayer is filling my soul tonight: "Please help me, O God, to create!"

THE LOG OF A LAME DUCK

(Audrey A. Brown, Macmillan Company, New York, 1939. 292 pages. \$2.00.)

IN THE Foreword to this most unusual book, Lady Tweedsmuir comments on the poetic ability of the author to make us see the constructive work done by doctors and nurses for the crippled children who resided in the House of Good Hope on Vancouver Island, British Columbia. Waving a jaunty flag in the ill winds of bad health, Miss Brown has indeed done an exceedingly difficult task in making her readers see the children with their courage in spite of their great handicaps. This it seems to this reviewer should be a must book for all thoughtful people.—M. C. J.

LET ME THINK

(H. A. Overstreet, Macmillan Company, New York, 1939. 106 pages. 60c.)

MACMILLAN COMPANY has cooperated with the American Association for Adult Education in the publication of twelve books during 1939, six of which are being projected this spring and six which will be published this fall. These books will be sold inexpensively and will contribute to broadening the general understanding of those who read them.

In this first publication, Dr. Overstreet, professor of psychology and philosophy at the College of the City of New York, has presented another of his inimitable studies. Using an easily understood example, Dr. Overstreet proceeds to let us see the marvelous capacities of the mind of man. The chapter titles are indicative of the provocative qualities in the book. Our Many-Powered Minds; We Let the World In; We Take the World in Hand; If At First You Do Succeed, Try Again; We Watch How Things Work; The Mind As A Weapon; The Mind As Artist; The Mind As Giver of Help; We Check Up On Our Minds; We Make Things In Our Image; Keeping Mentally Alive; Achieving Mental Mastery.

Investigate this series both for the value to yourselves and to the groups in the Church or community among which you are called to work.—M. C. J.

THE SELF YOU HAVE TO LIVE WITH

(Winfred Rhoades, J. B. Lippincott Company, Philadelphia, 1938. 182 pages. \$1.75.)

SEVERAL of these chapters appeared originally in *The Forum* and in *Mental Hygiene*, and fortunately have been preserved for many readers within the covers of this book. In the first chapter, "Creating the Self You Have to Live With," the author states that we can conquer characteristics which make us and those with whom we live unhappy, if only we will unite ourselves with the creative force within us and about us. In "Learning How to Live," Miss Rhoades tells us that we must never settle down in tranquility; if we would progress. In this same chapter, the author states that one chief cause of human mistake and misery lies in the amount of unfinished thinking there is in the world. The book should be conducive to better living.—M. C. J.

(Continued on page 292)

The Church Moves On

JOSEPH F. SMITH TO TOUR FOREIGN MISSIONS

APPPOINTMENT of Elder Joseph Fielding Smith of the Council of the Twelve to make a tour of European missions this summer has been announced by the First Presidency. Elder Smith's itinerary plans include the annual mission presidents' conference, scheduled for June 11 in Switzerland; conferences of the East German and Netherlands Missions; and dedication of a new chapel in Sheffield, England, as part of the British Mission conference. Accompanied by Sister Jessie Evans Smith, he left Salt Lake City, April 21, and will be gone several months.

WASHINGTON, D. C. SIXTH NATIONAL FOLK FESTIVAL

THE Washington Chapel choir, augmented to a hundred singers, contributed pioneer hymns and a handcart trek in costume as the concluding feature of the Sixth National Folk Festival which brought representatives from thirty-six different states together in a review of the American heritage of song and dance. The party sang "The Spirit of God Like a Fire is Burning," "Gently Raise the Sacred Strain," "Though Deepening Trials," "Come, "WHAT ARE THE MARCHING ORDERS TODAY?"



TWO MEMBERS OF THE "MORMON PIONEER GROUP" WHO SANG AT THE CONSTITUTION HALL IN THE NATION'S CAPITOL, APRIL 29.

Come, Ye Saints." The committee in charge included Zina Lambert Wiley, representing the Daughters of the Utah Pioneers, D. Sterling Wheelwright, Washington Chapel director and organist, Iris Parrish and Wayne Brown, representing the Utah State Society. [The above picture was taken at last year's festival and shows Carolyn Cottam, daughter of Dr. and Mrs. Clarence Cottam, and Gordon Thomas, son of Mr. and Mrs. Edwin M. Thomas.]

WARDS FROM NEBO STAKE ADDED TO TINTIC

A TRANSFER of wards from the Nebo Stake Sunday, April 2, added 1500 members to the diminished population of the Tintic Stake, a situation brought on by unfavorable mining conditions. Santaquin First and Second Wards and Genola Ward went to Tintic. President E. F. Birch, who has served in his capacity for 22 years, and second counselor Thomas E. Chatwin were honorably released. First counselor George N. Finch was recently accidentally killed. The following were named to the presidency of the reorganized Tintic Stake: Bishop D. Greenhalgh, president; Glen A. Rowe and Carl Patten, counselors, and Melvin Openshaw, clerk. Elder Melvin J. Ballard directed the change as part of quarterly conference proceedings.

PUBLICATION FEATURES WORK OF NEW ZEALAND MISSION

"I HAD my first acquaintance with a Mormon last week in the little printing office in the basement of the chapel of the Church of Jesus Christ of Latter-day Saints in Upper Queen Street, Auckland," writes a Mr. R. Maitland in the *New Zealand Observer* for January 5, 1939. In his full-page, illustrated article, Mr. Maitland presents a fairly complete picture of Church activities in New Zealand, paying particular attention to the missionary organization and the principle of the Word of Wisdom, and concluding with the comment: "And so the process of missioning and conversion goes on in New Zealand, quietly, unobtrusively, prompted by a deep and unswerving faith. . ."

(Continued on page 290)



MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED MARCH 20, 1939—DEPARTED MARCH 30, 1939

Left to right, first row: Stanley Mardock, Alva E. Thatcher, Sewell Porter, Helen Hughes, Lucy Ann Vaughn, James Diefelmann, Marcel Anderson, Olsen Jones.
Second row: Lloyd Christensen, Carl L. Taylor, President Don B. Colton, Margaret J. Little, Sister Don B. Colton, Mae Sorenson, Merrill D. Hubbard, Melvin D. Christensen, George King.
Third row: George Patterson, Parley T. Swainstone, Frank McClure, Ernest D. Hansen, Robert Pearce, Dee R. Packard, O'Ryan Gull, Claude Pomeroy.
Fourth row: Herman Blamires, Richard J. Pettit, Rex L. Pond, Alfred Buxton, Raymond Crane, William D. Hollist, Keith P. Bodily, Howard Wolfenden.
Fifth row: Mark Hatch, Oliver Lichty, Donald Evans, Mar Dale Hutchins, John I. Walker, Ray D. Jorgensen.

MISSIONARIES LEAVING FOR THE FIELD FROM THE SALT LAKE MISSIONARY HOME
ARRIVED APRIL 10, 1939—DEPARTED APRIL 20, 1939

Left to right, first row: Robert M. Wilson, Amy Skidmore, Barbara Petty, Glenda Richardson, Maurine Gonzalez, Minnie Farr, Mrs. Hazel Loveday Peterson, Ace Calder.
Second row: Milo J. Bosshardt, President Don B. Colton, Jennie Pearce, Ruth B. Erikson, Beth Brown, Rae Jones, Marion Janet Hair, Orlo Goodrich, Albert Vern Brewster.
Third row: Elwood Hardy, Donald L. Mabey, Neil Schaerren, Mrs. Margaret Loveday Williamson, Hannah Vee Taylor, Treva Anderson Wesley Clark, Kenneth Barker.
Fourth row: Stuart Tingey, Harold Bartlett, Gladys Butikofer, H. Oscarson, Barbara Bradeson, Jay W. McEntire, Henry M. Croft.
Fifth row: Parry W. Harrison, Blaine Anderson, Ralph J. Lauper, Ross Jay Taylor, Jack Everts, Clyde Lunceford, C. Ivan Worthington, Oliver K. Meseroy.
Sixth row: Loyal Hansen, Maxwell Johnson, Loy M. Jensen, Ephraim Pectrol, Brandon Longhurst, Elmer R. Perry, Clyde Child.
Seventh row: Gerald Johnson, Richard D. Olsen, L. R. Layton, G. Sterling Shurtliff, Arthur E. Babbal, C. Eldon Bitter, Calber Edward Bingham, Wm. H. Dalebout.
Eighth row: Harry Neuhur, Ben G. Leatham, Ray Halverson, Richard J. Stromness, John Wells.

Editorial

The Whisperer

WE HAVE paid our respects to many varieties of human ills, but there is one brand of cankering practice, not peculiar to any time or place, that causes our thoughts to rise in eloquent protest, if not our words. We have reference to that brand of whispering which travels like a windswept fire from ear to ear, and destroys, without conscience, the good name of a man, the reputation of an institution, the integrity of a nation, or whatever it chooses to blight and wither. To shout base things in the market place, to print a libelous statement, or to bear false witness in violation of the commandments of God and men, are crimes traceable to their source and for which there is due punishment; but he who carries his unholy wares on the breath of a whisper which sweeps from lip to lip, and which, by its innuendo, suggests more than it says, is of all men most despicable. And because of our own receptiveness to gossip, and our own frail eagerness to be the first to tell something, we enlist ourselves in the spread of half-spoken untruth oftener than we would care to admit. May heaven keep a man and his possessions from the blight of those who whisper at his back.—R. L. E.

"At Home or Abroad"

FROM our recent Annual Conference have come many truly inspiring messages, which when adapted to our lives should point the way to increased happiness. One particular item should etch itself into our consciousness as we contemplate the statistical report of the Church. From our wards and branches, we send missionaries into the four corners of the earth. Eagerly these young men and women accept their calls, although they know that the acceptance means, in many cases, an adjustment to a new kind of living and the learning of new customs and new language. Gladly their parents make the necessary sacrifices to permit the young people to accept the call to go into the world to bear the Gospel message.

With all their diligence, the cost of each new convert to the Church is well over three hundred dollars. No one would hesitate to say that the worth of a human soul far exceeds this amount of money or that the value to the Church itself cannot be measured in dollars and cents. However, these figures should start overtones in the minds of thinking members of the Church. Since the expenditure is so great to make each new convert, we who remain at home should expend con-

siderably more energy in guarding those who have been born into the Church, who have the protecting cloak of truth already wrapped about them. Sometimes through carelessness and even wilfulness, they drop the cloak from their shoulders and are left unprotected from the storms which are sweeping the world today.

The responsibility must of necessity be a composite one. Parents must be the first to assume the responsibility of seeing that the cloak remains secure, that it is not loosed for even a short period, because they weave the fabric by their daily teachings and example. They are responsible for the cut of the coat and can select the material from which it is made.

But not even parents alone can safeguard their own. Try as they will, they sometimes cannot quite reach the hearts of their young ones. Carefully as they have stitched the cloak to make it attractive and serviceable, their best has not been sufficient to bring about its desired cherishing. Someone on the outside must reinforce the parents' work. Consequently, we find the Church has established various organizations. Into these associations, we call the best teachers available. The force of their precepts will help show those whom they lead the value of what has been given. Teachers should consider their work in the light of missionary service, and if they can save one soul or point the way for those in their classes, they will have proved their worth to equal fully that of missionaries who go into foreign fields to labor.

Another factor for reinforcing the Gospel should lie in the friendships that are made. Friends can help more frequently than they realize in helping keep the cloak of righteousness wrapped around their associates. By agreeing to help each other in standing true to their convictions, friends can make the cloak of righteousness a protecting coat of armor.

This need for home missionarying is sometimes more important than we think. When, at tremendous cost financially, mentally, and physically, converts have been made, they express a desire to come to the center of Zion to see how people within the shadow of the temples are living. When they come, they sometimes feel that we who live here have greater need for the missionaries than those who live out in the world. Sometimes the very exceptional work that is done by our missionaries is undone by those who should be missionarying at home.

Each of us who is left at home should figure that through our example and our teachings, we can become missionaries to hold in the Church many who might otherwise become careless of their heritage.—M. C. J.

EVIDENCES AND RECONCILIATIONS

xi. Does the Church have a Monopoly of Truth?

SUCH a question reflects a complete misapprehension of the claims of the restored Church of Christ.

A monopoly of truth would mean the possession of all available truth, and the exclusion of those not in the Church from participation in the possession or benefits of truth.

Nothing could be further from the teachings of the Church. It has been taught from the days of the Prophet Joseph Smith that the light of truth enlightens every man born into the earth. All who seek truth may find it, whether in or out of the Church. Those who seek earnestly for truth in libraries, laboratories, or open nature will be rewarded from the inexhaustible fountain of truth. The author of truth is generous. The Church urges that in every clime, by all men, at all times, the search for truth be continued; for as truth multiplies among men, human joys may increase.

However, there are many kinds of truth. Some truths concern themselves with the physical laws determining the conditions of earth and the heavens, and by which things move and operate. That is valuable knowledge, which has given humanity many of its material and intellectual blessings. The discovery of such truths has called into being our present civilization which speaks with the stars and gives light and comfort to the humblest home.

There are higher kinds of truth—such as pertain to human conduct, that is, to man's manner of using the gifts of knowledge that have come to him; truths that concern the God of heaven and man's relationship to his divine Father; truths that explain the mystery of the past, reveal the purpose of the present, and foretell the future destiny of man; truths that enable man, if he but uses them, to approach, forever, the likeness of God.

This latter kind of truth forms the Plan of Salvation as set forth in the Gospel of the Lord Jesus Christ. The Gospel is a product of the mind and will of the Lord. It teaches that a divine purpose runs through the universe, encompassing every fact, law, and principle, and enlivening all the works of nature. Thus the Gospel in its fulness becomes the structure or house of truth, into which all truth may be fitted. As the home of truth, the Gospel claims all truth, and places all truth in its proper place and position with respect to the present and future welfare of man.

The truths of the Gospel, as all other truths, are available to all mankind. Indeed, perhaps all men possess a part of this basic knowledge for their great comfort. Certainly in every church professing God there is some of this higher truth. That is the doctrine of the Latter-day Saints.

However, the Gospel is operated on earth under the authority of the Lord. He placed man on earth,

and gave him the Gospel. He has watched over the children of men throughout the ages of time and reestablished His Church from time to time as the apostasy of man made it necessary. To the care of the Church the Gospel has been committed with His authority, called the Priesthood. Only the Church possessing this authority is the complete Church of Christ, and there can be but one.

The Church of Jesus Christ of Latter-day Saints possesses the truth relative to the true Gospel of the Lord Jesus Christ, the one divine plan of salvation, and the authority to officiate in God's name in the upbuilding of the Church of Christ. There is but one Gospel; there can be but one Priesthood; there is but one Church which encompasses the whole truth of the Gospel. In that sense only, does the Church claim to possess the full fundamental truth, call it monopoly if you choose, necessary for full salvation in the celestial kingdom of God. This the Church does humbly and gratefully, keenly sensible of its high commission and vast responsibility to lead all mankind into a fulness of the knowledge leading to eternal progression in the presence of the Lord.—J. A. W.

xii. Why is it Undesirable to Join Secret Societies?

THE Church ever operates in full light. There is no secrecy about its doctrine, aim, or work. It is open to all men who will conform to its requirements. Access to the temples, where the most sacred ordinances are performed, may be had by every member of the Church who lives the honorable life expected of faithful Latter-day Saints. No promise is exacted of any Church member except to live as nearly as may be in conformity with the teachings of the Lord Jesus Christ. The activities of the Church, in all departments, are sacred, not secret.

This point of view makes it difficult for Latter-day Saints to look with favor upon secret, oath-bound societies. It goes without saying that members of the Church would not join such an organization, should it be antagonistic to the Church. Nor would it be attractive should it be of such a nature as to cause loss of interest in Church duties and activities.

The words of the Prophet Joseph Smith are sufficient answer to the question: (Note especially the last sentence.)

And again, I would further suggest the impropriety of the organization of bands or companies, by covenant or oaths, by penalties or secrets; but let the time past of our experience and sufferings by the wickedness of Doctor Avarad suffice and let our covenant be that of the Everlasting Covenant, as is contained in the Holy Writ and the things that God hath revealed unto us. *Pure friendship always becomes weakened that very moment you undertake to make it stronger by penal oaths and secrecy.*

Finally, let it be remembered that authorized organizations of the Church for social and fraternal purposes, coupled with our professional and business organizations, will not only serve our needs, but will consume all the time that we can spare in these busy days. Divided allegiance is always unsatisfactory and often dangerous.—J. A. W.

THE CHURCH MOVES ON

(Continued from page 287)

SERVICES HELD FOR BISHOP DAVID P. HOWELLS

SUDDEN death took David Parrish Howells, 55, bishop of the Wilshire Ward, Hollywood Stake, from an active existence as a financier and Church leader. A director of the Utah-Idaho Sugar Company and interested in ranching and livestock in Utah, he had earlier gained a world famous reputation as an exporter of American motion picture films. He was characterized as having "wide vision of possibilities for human good." President Grant attended the funeral services conducted at Los Angeles, April 1.

Sunday, March 12, 1939.

The Carbon Stake Seminary at Price, Utah, was dedicated by Elder Joseph Fielding Smith.

The Bonneville Ward, Provo Stake, was reorganized with Lee C. Morgan as bishop.

Victor J. Bird was sustained as bishop of the Provo Fourth Ward, Utah Stake.

The Pioneer Ward, Utah Stake, was reorganized with William D. Norman as bishop.

Monday, March 13, 1939.

The Parowan Stake dedicated their new Temple Home near the St. George Temple.

March 24, 1939.

Alice A. Smith of Fielding, Utah, widow of Lot Smith, L. D. S. colonizer in the Arizona territory, celebrated her ninetieth birthday. She was born in a covered wagon in Salt Lake City where the *Deseret News* building now stands. She has been a resident of Fielding since 1890.

Sunday, March 26, 1939.

President Heber J. Grant dedicated the Chapel in the Spanish Fork Fifth Ward, Nebo Stake.

The Boise Stake was reorganized with Zenith Reed Millar as stake president.

Clayne Robison was sustained as bishop of the Boise Second Ward, Boise Stake.

The Boise Fourth Ward, Boise Stake, was organized with Reuben Francis as bishop.

Charles Casper Woods was sustained as bishop of Weiser Ward, Weiser Stake.

April 1, 1939.

Thomas N. Taylor, former president of the Utah Stake, was honored for his 53 years of service in Church administration at a testimonial held at the Brigham Young University.

L. D. S. seminary instructors of the Salt Lake region met in the annual spring regional convention called by Dr. Franklin L. West, Church Commissioner of Education. Presentation of technical papers, discussion of curriculum revision plans, and a dinner

party in the evening constituted an all-day program.

April 3, 1939.

Under floodlight illumination, ceremonies marking ground-breaking for the new \$45,000 chapel and recreation hall of the Bryan Ward, Highland Stake, were conducted.

April 8, 1939.

A reception given in the Lion House Social Center honored Lula Louisa Greene Richards on the occasion of her ninetieth birthday. Born at Kanesville, Iowa, in 1849, "Aunt Lula," as she is widely known, came to Utah at the age of three, where she has resided since, devoting her life to faithful service in the Church. She was an outstanding contributor to *The Woman's Exponent*. Her verse and stories have appeared in local newspapers and magazines.

VOLUNTEER LABOR BUILDS SAN JOSE CHAPEL

COMPLETED within six months' time, the \$20,000 chapel of the San Jose Ward, San Francisco Stake, is the product of volunteer labor contributed in a variety of ways by ward members. Under the direction of the bishopric, Vernard Beckstrand, Wilford Jordan, Leslie Shaw, and Harry Steinagel, workers, met five nights a week, and when concrete was poured, continued in eight-hour shifts through two days and two nights. An evening meal was served regularly by the Relief Society in cooperation with other auxiliaries. Of white concrete exterior and consisting of a chapel proper, an amusement hall, baptismal font, class rooms, kitchen, and library, the trim, modernly equipped building is a monument to the untiring efforts of a faithful group



THREE RECENTLY DEDICATED CHAPELS
Top: Garden Park; center: San Jose; bottom
Boise First Ward.

of people who are making it their headquarters "seven days a week."

BOISE FIRST WARD CHAPEL DEDICATED

THE new \$48,000 chapel of the Boise First Ward, Boise Stake, Idaho, was dedicated February 26, with Elder Stephen L. Richards of the Council of the Twelve officiating, and with 948 people in attendance. J. Harold Rich was at the same time appointed successor to Bishop Z. Reed Millar. Modernistic in design, and of reinforced concrete construction, the building is equipped with a pipe organ and includes a canning kitchen in the basement to be used in connection with the Church Welfare Plan. An attractive commemorative booklet containing illustrated historical sketches of ward and stake was issued at time of dedication.

GARDEN PARK CHAPEL DEDICATED ON BEAUTIFUL SITE

SITUATED on a wooded tract originally developed as a private Yale Avenue estate in Salt Lake City, the \$100,000 Garden Park (formerly Gilmer Park) Ward chapel (Bonneville Stake) was dedicated April 2 by President Heber J. Grant. The structure, of English architectural style, was built and paid for within one year. The air-conditioning system utilizes water from cold springs and from Red Butte creek, which runs through the property. A small lake, an amphitheater, and waterfall may be seen from the building. The chapel proper has 320 individually upholstered seats and is equipped with a pipe organ. A brick double garage near by will be converted into a scout hut.

Members of the bishopric are Sterling W. Sill, David W. Evans, and J. W. Bambrough, with C. O. Winkler, ward clerk. A. Z. Richards was chairman of the building committee. Dr. Adam S. Bennion headed the finance committee with Wendell M. Smoot, vice chairman. Taylor Woolley and Clifford Evans, architects, and Frank B. Bowers, contractor, are all members of the ward.

FOR MEMBERS GOING TO SAN FRANCISCO

CHURCH members planning to attend the San Francisco Exposition are advised they can secure lodgings with L. D. S. families who are members of the San Francisco Stake, by applying to Reuel N. Pomeroy, 1662 30th Avenue, San Francisco. As Chairman of the Stake Welfare Committee, he is prepared to make reservations.

Chairman Pomeroy issues a warning against coming to San Francisco for employment either at the Fair or in the city: "There are no jobs at the Fair for out-of-state people, and it is extremely difficult to find employment of any kind in San Francisco."

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"WHAT'S IN A NAME?"

Names are enduring; generations come and go, and passing on with each, they become all but everlasting.

To review the source of a people's nomenclature is to review that people's history.

IN tracing his ancestry, one soon becomes interested in "names," their origin and history. Space here will permit only a very brief statement of this interesting subject. Generally, we refer to the given names of individuals and to the names of families, or their surname. In the Genealogical Library there are thirty or more volumes printed upon the subject of surnames, and the history and origin of names. In addition, many of the family histories devote space to telling the meaning of their particular family names and where the first known ancestors came from.

It is only a few hundred years ago that surnames were first used. There were many problems at that time to preserve these names correctly. Going back two hundred years we find that the English people spelled very carelessly, some according to sound, each to please his own fancy. Many could not read or write; they trusted the spelling of their names to public officers, and to the parish officials. One clerk would spell the name in his peculiar manner, while the clerk in the nearby town spelled it differently. It is not uncommon, at the present time, to find known relatives who spell their names differently. The wonder is that our names have been so well preserved.

In the year 1470, the surname Blenkinsop, in a sentence of eighteen words, was spelled in four different ways. Parish records in the year 1700 show that the priest wrote the name as it sounded to him, and the name of the same person was often written with different spellings.

Take the simple, short name of Kay, and in the same parish record over a period of many years the name is written or spelled Kay, Cay, Caye, Kate, Kaye, Kea, Keay, Key, Keye, Kaij, Keie.

The common given name of Henry is spelled variously in different languages. In French it is Henri; Spanish, Enrique; Italian, Enrico; German, Heinrich; Dutch, Hendrik; Polish,

Henryk; Swedish, Henrik; Lithuanian, Endrikis.

One man tried to make a compilation of all the surnames beginning with an "A," and secured more than 1500.

Another important thing in research which must not be overlooked is the number of names that may have been changed by law, some because of adoption, others because the individuals desired to have the name changed.

As one reflects on the probable origin of his own name, there is much of interest for him. Names are of widely different significance. They have been derived from every imaginable incident and occurrence. From institutions, landmarks, places, offices, professions, trades, characters, qualities, and natural objects come the ideas for surnames. Some have been changed and corrupted until it is now difficult to trace their origin. Some surnames, such as Bugle (meaning a wild ox), have different meanings. It might be a local name, a nickname, or a name derived from a musical instrument. For the French it is a plant, and in Latin a kind of pad for the hair.

The name Shaw means a wooded shelter for livestock, and is found in every country district of England. This name has many compounds like Openshaw, Berkinshaw, Crankshaw, Bradshaw, Grimshaw, and Langshaw. From the well we get such names as Wells, Wel'es, Atwell, Weller, and Wellman. The mill gives us Mills, Milne, Milner, Miller, Mellor. From the streams we have Rivers, Brooks, Brookland, Brookman, Brooks, Brookwell, and many others.

A COMPARISON

By Millie J. Titus

Life is like a precious gem,
Bright as the sparkling snow;
If the rays of Love shine forth
And keep the heart aglow.

Life is like a shining star
With a glistening twinkle—
If little deeds of kindness try
To smooth away Hate's wrinkle.

Life is like a mine of gold—
Priceless beyond all measure,
If the golden rule is found among
The things we treasure.

Life is like the noon-day sun—
Filled with warmth o'erflowing
If the mind is completely filled
With the things worth knowing.

Many surnames are derived from a short name with its many combinations such as Rich, Riche, Richelle, Richens, Richford, Richman. Another example is Rick, with variations like Rickard, Rickaby, Rickatson, Rickell, Rickett, Rickman, etc.

Here are a few names under classifications generally used in describing surnames:

Official names—Pope, King, Bishop, Duke, Sweetman, Drinkwater, Drake, Marshal, Knight, Priest, Earl.

Local names—House, Hedge, Pool, Church, Dike, Horne, Greenfield, Ford, Porch, North, Littleford, West, Hill, Street.

Character or Disposition—Bliss, Moody, Sage, Wise, Mercy, Blythe, Sweet, Meek, Trueman, Goodheart, Smart, Sharp, Cunning, Goodlove.

Physical Attributes—Round, Short, Little, Slight, Bigg, Grand, Petty, Stronger, Elder, Foot, Limb, Kidd, Long.

Occupation—Smith (with its many variations of spelling like Goldsmith, Shoemith, Redsmith), Taylor, Waterman, Dyer, Painter, Merchant, Butcher, Rodman, Cook, Baker, Mason, Cooper, Miller, Skinner, Gardner, Wheeler, Sheppard, Brewer, Glaser, Tanner, Glover, Carpenter, Hunter.

Color—White, Black, Brown, Redd, Gray, Green.

Animals—Wolf, Fox, Goates, Badger, Bullock, Lamb.

Flowers—Holly, Hollis, Hollins, Lilly, Rose, Heath, Thorn, Cherry.

Trees—Ash, Ashley, Ashwood, Oak, Oakes, Oakley, Oakhill, Oakwood.

Uncommon names—Burnhole, Wind, Saw, Silly, Catchmad, Swelling, Washing, Shakefoot, Widower, Deville, Lucky, Cargo, Jark, Ironpuse, Irontooth, Gotobed, Appleyard, Doolittle, Hearsay, Houseless, Tugwell, Steptoe, Golightly, Lovejoy, Peabody.

And so the names might be given by the hundreds, not two alike.

Some interesting names are brought together by marriage. Here are only three to give you an idea of these combinations:

Walter Water married Minnie Crane.
John Walkup married Nellie Wildman.
George Swindler married Clara Grace.

A family by the name of Stickaway named their sons, One, Two, Three; their daughters, First, Second, Third.

In one Utah town we have five men bearing the same given and surnames, with no middle names to properly identify them. They have been given nicknames by the town people, as: Mary's Peter, Bowlegged Peter, Big Pete, Slow Peter, Long Peter.



Homemaking



STARTING THE CHILDREN RIGHT

WELL begun is half done, runs an adage. To nothing does it apply more forcefully than to health. Give a youngster sturdy health—start him off on the road of life with a blithe song on his lips and a spring in his steps—and surely his prospects for reaching his goal are bright. Ask any successful man or woman the recipe for success—the great basic ingredient he names will be health.

So those charged with the responsibility—"the beloved burden"—of fitting the young ones for the battles of life, must pay first heed to good bodily condition, the sparkling eye, the lithe muscular development, the poise and stamina of the candidates for a prosperous, happy future.

Food plays so important a part in the upbringing of healthy children that modern parents listen eagerly to the findings of experts, the advice of dietitians and physicians, to the educative and informative articles by nutritionists in books and magazines and newspapers. From all these authoritative sources comes a chorus of praise for milk as one of the most important foods for children. Milk combines in balanced form a great many of the health elements so essential to the proper growth and general well-being of active boys and girls. Authorities say that every child should have a quart of milk a day in some form, whether as a beverage or combined with other foods.

One particularly appetizing way that has been found to give children more of the nourishing milk they need is to combine it with soup. Some of the condensed soups that are particularly suitable for this purpose are tomato, asparagus, pea, and celery. These are easily prepared as extra nourishing cream soups by adding milk instead of water before heating and serving. An extra nourishing vegetable chowder can

also be made in the same easy manner, using condensed vegetable soup.

A combination of milk and soup is considered so important a part of a child's diet that the country's foremost milk distributors are joining hands with the country's foremost soup manufacturer to promote the idea in newspaper, magazine, radio, and other advertising. Milk and soup are both splendid foods. Together they make a food that is doubly beneficial, and worthy of the consideration of every parent of growing children. There's welcome variety also in these cream soups, so they can be served frequently without risk of cloying the youthful appetite for them.

Start the children right. Plenty of milk is a straight white road to health and success.

On the Book Rack

Continued from page 286)

Here are a few books that mothers will want to feed their children intellectually at the same time that they are caring for them physically:

A BOOK OF WILD FLOWERS
(Margaret McKenny, and Illustrated by Edith F. Johnston. Macmillan Company, New York. 1939. \$2.00.)

ALL young people should have a good book for the pleasure and stimulation that such a book will bring to the study of wild flowers. This little book, beautifully executed, with illustrations for each of the flowers discussed, is conveniently divided into three sections: "Flowers of Spring," "Flowers of Late Spring and Summer," and "Flowers of Late Summer and Autumn."

Mothers who are going to help their children and themselves to a fuller beauty in living will be eager to procure this book.—M. C. J.

MODELS ANY BOY CAN BUILD
(Joseph Leeming, D. Appleton-Century Company, New York. 1938. 205 pages. \$2.00.)

DIVIDING the book into five sections: "Aircraft Models," "Ship Models," "Stage-Coach and Prairie-Schooner Models," "Locomotive Models," and "Bridge Models," the author gives instructions and detailed drawings which can be followed in making toys for all the family, neighbors, and friends—so far as the money lasts. Moreover, it is surprising how very far the money will go in making these models. Every boy with a knack for carpentry will revel in this book.—M. C. J.

THE JUNIOR BOOK OF BIRDS
(Roger T. Peterson, Illustrated. Houghton Mifflin Company, Boston. 1939. 92 pages. \$2.00.)

THIS friendly, informative book on birds is written in a thoroughly fascinating manner, which will prove inviting to the adult members of the family as well as to the children. Profusely illustrated in the Audubon manner, the book portrays in word and picture twenty-three familiar birds.

The author, a former schoolteacher, is at present director of the educational program of the National Association of Audubon Societies and has done much toward bringing an understanding of bird life to young people.—M. C. J.

SOUTHERN NATURE STORIES
(Baker, Harris, and Rogers. Turner E. Smith & Co., Atlanta, Georgia. 1938. 218 pages.)

THE authors, all of whom are noted for their achievements in the scientific field, are trying to develop among their readers an appreciation for their natural surroundings. They have done this by presenting facts about nature which the young readers can observe and verify for themselves. Most parents will also find this book an eye opener.

Since this is listed Book 1, it is sincerely hoped that there will be many additional books of this kind forthcoming.—M. C. J.

SING, SWING, PLAY
(Martha Stockton Russell. The Viking Press, New York. 1938. 93 pages. \$2.00.)

RHYTHM is inherent in all of the living, and in this book with fifty-eight folk songs, the song can be joyfully accompanied with rhythm if the leaders, be they mothers or teachers, will read and practise the instructions included in "How To Do It." Since the songs are folk songs, leaders can be assured of their appeal.—M. C. J.

RUSTY
(Major S. P. Meek, Penn Publishing Company, Philadelphia, 1938. 292 pages. \$2.00.)

THE DOG Rusty really did exist as a pint-size spaniel named Bunny. However, the incidents, except the field trials which are taken from Bunny's experiences, are fictitious. This is a rousing good story of Rusty's ability to prove his worth even with dogs much his superior in size, to protect those whom he loved, even at the risk of his own life. It is the kind of dog story that boys and girls from the age of 12-16 will revel in reading.—M. C. J.

Start the Children Right

For the best of vigorous health, every child should have a quart of milk every day, either as a beverage or combined with other foods. When you give them Cloverleaf Milk you give them the added benefit of an extra supply of the priceless bone-building, tooth-protecting vitamin D with which all Cloverleaf Milk is enriched. It is Salt Lake's only irradiated vitamin D fresh milk.

It costs no more than ordinary milk

Cloverleaf

Perfectly Pasteurized Grade A
Irradiated Vitamin D Milk

HOME OF FINE DAIRY PRODUCTS



MEI LI

(Written and illustrated by Thomas Handforth, Doubleday Doran and Company, 1938. \$2.00.)

THE story deals with the adventures of Mei Li and her brother San Yu at the Chinese New Year's Fair. She started with three lucky pennies and marbles, which she traded for the things that she wanted. It is a good story for the two or ten year old.—M. C. J.

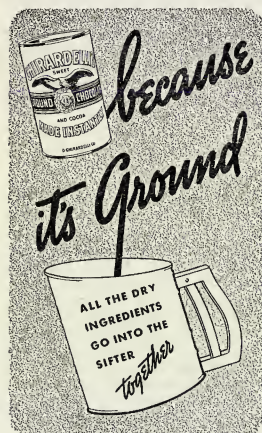
Here's How—

Have you attended the M. I. A. cooking schools yet? If not, you are missing a treat—and perhaps a prize, too. Find out when your stake is planning to have one and reserve the date.

For the Granite Stake school the following menu was prepared by Barbara Badger Burnett, expert home economist in charge of the schools:

Chicken and Mushroom on French
Toast Points
Cottage Cheese Salad Rings
Strawberry Shortcake
Vanilla Ice Cream with Chocolate
Sauce

Sounds like a little bit of all right, doesn't it?



Here, in one pantry-handy tin, is all the flavor of chocolate and all the convenience of cocoa! No grating, no melting, no waste!

GHIRARDELLI'S
Ground Chocolate



Surprise HIM Tonight

... with hot biscuits!

Watch his face light up with pleasure when you set a plate of delicious hot biscuits on the dinner table. Every man likes hot biscuits made the easy Globe "A1" way—fluffy, light, melt-in-your-mouth biscuits with that good home-made flavor! Buy a package of Globe "A1" Biscuit Flour. Treat your family to hot biscuits.

... an old-fashioned **STRAWBERRY SHORTCAKE!**

Follow the recipe on the Globe "A1" package for the easiest, quickest, and most delicious biscuit-crust shortcake you ever tasted! Serve this delicious dessert often. It's everybody's favorite, and so quick and easy with Globe "A1" Biscuit Flour. Get a package today.



Melchizedek Priesthood

CONDUCTED BY THE MELCHIZEDEK PRIESTHOOD COMMITTEE OF THE COUNCIL OF THE TWELVE—
JOSEPH FIELDING SMITH, CHAIRMAN; MELVIN J. BALLARD, JOHN A. WIDTSOE, AND JOSEPH F. MERRILL

THE PRIESTHOOD QUORUM: A THREE-FOLD DEFINITION

FROM THE GENERAL PRIESTHOOD CONFERENCE
APRIL 7, 1939

By Stephen L. Richards,
of the Council of the Twelve

A QUORUM is three things: first, a class; second, a fraternity; and third, a service unit. "Study my words which have gone forth among the children of men," and "seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." "That they may be perfected in the understanding of their ministry in spirit, in principle, and in doctrine—in all things pertaining to the Kingdom of God on earth."

These are some of the injunctions given by revelation at a time when the quorums of the Priesthood were the principal and almost the sole organizations through which the teaching process could be carried forward.

In the beginning of the Church, there were no auxiliary organizations. Much as we prize and admire today the great institutions of the Sunday School, the Mutuals, the Primary, and the Relief Society, does it not seem significant that in all the revelations there is no mention of these organizations? It does to me, for while I conceive the auxiliaries to have been legitimately brought forth as aids and helps to the Priesthood, yet I am certain that the primary and fundamental responsibility for the spiritual education of the Church has been, and always will be, with the quorums of the Holy Priesthood, all of which are not only mentioned in the revelations, but each of which is defined with notable exactness.

So the quorum is a class and has a very definite obligation to see that all its members come to an understanding of the doctrines of the Church. . . . Priesthood classes are much more than mere academic diversions. Quorum training in Gospel and faith is essential to the fulfillment of the mission of this Church. We must not fail to supply it.

A FRATERNITY

The quorum is a fraternity. I wish I knew how to fill that statement with its full meaning. . . . Perhaps, again, I can best bring appreciation for this fraternity by going back to the early days of the Church. The "set-up" was far simpler than it is today. There were no auxiliaries and very few social organizations. Service clubs, college fraternities, chambers of commerce, and

other business and professional groupings were, for the most part, unheard of. We read in history of the activities of some labor guilds and lodges, contemporaneous with the days of Kirtland, Missouri, and Nauvoo, but, except for lodge work, they did not find their way among our people. So, quite naturally, when quorums were set up among the brethren, they were in position to claim their undivided, loyal allegiance, and in so doing they succeeded. Quorum unity and quorum pride were established. . . .

I think we shall never know the full strength and beauty of the friendships created in those Priesthood fraternities. Men cared for each other's families when missions were undertaken. Privations and sorrows were shared, and loyalties were created through those sacred associations that defy description.

I recall on one occasion hearing the late President Joseph F. Smith tell of an incident which he had remembered from his boyhood. He said that when he was very young he was in attendance at a party given in the Mansion House by his uncle, the Prophet. A large company were present, engaged in the festivities of the occasion, when suddenly the door opened and a man entered. He was dressed in ragged, shabby clothes; he was dirty, his hair and beard long and unkempt, and he looked like a tramp. The Prophet at the time was on the side of the room opposite to the door through which the man had come. President Smith said that Joseph, athletic man that he was, fairly sprang across the room, grabbed the shabby man in his arms, and hugged and caressed him as if he had been a near and dear relative. . . . This man . . . was a brother in the Priesthood and he had undergone a harrowing experience and made a tremendous sacrifice for his brother, the Prophet of God.

Why can't we come back to that brotherhood of older days when men offered their very lives for each other? My own grandfather offered his life for the Prophet in Carthage Jail. I am sure he meant what he said and that he would have willingly given himself for his friend.

DANGERS TODAY

It is true, we are not exposed to the same physical dangers which once existed, but we are beset by innumerable other hazards which I fear are sometimes worse in their ultimate conse-

quences than those that confronted our forebears. Do we need friends to meet these situations? We do! And we need understanding, loyal friends who are interested more in us than in our business. And with due deference to the high objectives of the many and varied clubs to which our brethren belong, I want to say to them that there is no club and no fraternity and no society that is to be mentioned in the same breath with their Priesthood quorums.

It is a great pity and a terrible mistake that some of our men should transfer their allegiance and their affection from the quorums to these worldly organizations. If they will but think, they will know that there are no friendships to be established anywhere that are comparable to those that arise out of the Priesthood, where "faithfulness is stronger than the cords of death."

How I long to see the day when every man belonging to an Elders' quorum can say, and say truthfully, "I have 95 true friends who, I know, will stand by me through thick and thin; who love me enough to tell me the truth, and protect me from error; who are loyal enough to speak well of me behind my back."

Heaven only knows how much we need such friendships these days.

A SERVICE UNIT

The quorum is a service unit. It is designed to render aid in the maintenance of the Church. The duties of the quorums are specifically set forth in the revelations. I shall not repeat them. You know what they are. I have this suggestion, however: I wish that the duties and functions could be more definitely and specifically defined in terms of actual work and service in the wards and stakes; and I wish, too, that more definite assignments for service could come directly to the quorums as units through their presiding officers. If we are to preserve the strength of quorum identity and unity, we must have the groups function as groups so that the individual members of the quorum may receive their assignments from the quorum presidency. What a boon to the bishops of wards and presidents of stakes it would be if, when a certain project or task is to be undertaken, the assignment could come to the presidency of a quorum with confidence that it would be fulfilled! I earnestly recommend that this method be employed, both for the development of quorums and for the alleviation of

heavy burdens now resting on our administrative officers.

I wish to ask this question: What is the chief function of a quorum presidency? Is it merely to conduct a meeting and carry on a program of exercises? I think it is not, and I believe many quorum presidencies make a great mistake by so regarding it. The function of a quorum is to conserve the individual welfare of its members and of the welfare of the Church. Many quorum members do not come to meeting. It is the duty of the presidency to go to them. I look upon the presidency as special missionaries to the thoughtless, negligent members of quorums.

A HIGHER PURPOSE

It does not take great brains and a high degree of mental acumen to call a meeting to order, announce the song, designate someone to pray, and conduct the program, although it is important to cultivate the art of presiding. But it does take real perspicuity, infinite tact and diplomacy, patience and love, to bring those who have strayed, back into the warmth and spirit of the quorum. It is a real challenge to our best minds and ablest men to go out and find those who have been ordained to the higher Priesthood, perhaps at the time of marriage or when going on missions, and have subsequently departed from the standards of the Church, forgotten their vows and obligations, and bring them back to an appreciation of the priceless endowment which has come to them and back to the blessed way of life which the Gospel teaches. This is missionary work of the highest type. . . .

To accomplish this high purpose it is indispensable that quorum presidencies hold frequent council meetings. Their work will not succeed without planning, and they cannot adequately plan except in consultation.

In addition to council meetings, it is strongly recommended that stake union meetings for the training of Priesthood quorum officers be regularly held. No more important duty rests upon the Stake Melchizedek Priesthood Committee than to see that the officers of quorums are trained to know and to do their duties. The solution of our problem lies in competent and aggressive leadership. I cannot too strongly recommend that our presidents of stakes give immediate and constant attention to this matter.

"CALLING" AND "CHOOSING"

I cannot forbear recalling to the attention of my brethren something of the sacred nature and inestimable worth of this great endowment of the Priesthood. I frequently call Section 121 of the Doctrine and Covenants the "Constitution" of the Priesthood. I do so because nowhere else, to my knowledge, is the nature and essence of the doctrine made so clear. I am not going to repeat those beautiful passages which you

know so well. I shall refer to but one sentence: "Behold, there are many called but few are chosen." What is the difference between "calling" and "choosing?" When is a man "called" and when is he "chosen?" Who does the calling and who does the choosing?

I have pondered these questions a long time and I hope that my interpretations are correct. I believe that a man is "called" to the Priesthood when hands are laid upon his head in ordination. I believe that this call is in the nature of the bestowal of an opportunity, a privilege, and a personal right to acquire a great and priceless gift or endowment. The authorized servants of our Father are entitled by ordination to grant the privilege and right to secure the gift. But the gift itself is something different from the right to receive it. The gift is "inseparably connected with the powers of Heaven," and comes directly from God, the Father. It is an investiture of divine spiritual power. An ordained man may, through neglect, never receive it. So an ordained man, although he is "called," may never be "chosen," for he is not "chosen" until God chooses him, through his obedience, his humility and devotion, to be a real recipient of divine power.

So, not every ordained man possesses the power and essence of the Priesthood. Of that we are made certain by our scripture, if we are correct in interpreting "calling" to mean ordination.

AUTHORITY

Now I would not have you think that I construe the interpretation which I have mentioned to go so far as to indicate that one who is ordained has not the legal right, when properly directed by authority, to ordain others and to perform with validity the ceremonies and ordinances of the Church under authoritative direction. Even though he may not have qualified to be "chosen" of God in the sense in which we have interpreted "choosing," any man, properly commissioned by call and authority, can perform the duties incident to his call without impairment to the legal status of the ordinance and the beneficiary thereof.

What, then, is the practical significance of this extraordinary distinction set forth in the revelation between "calling" and "choosing?" I believe it to be vital, and it is this: That no man can be smug and complacent merely in the fact of his ordination. It may be a matter of justifiable pride, but in itself it is not sufficient. I have seen men who seem to feel that all that would be necessary would be for them to say to the Father: "When I was on earth, I was a High Priest. I come now to claim the reward of a High Priest." I can well imagine their disappointment when confronted with such questions as these: "What did you do as a High Priest? Whom did you bless with the power bestowed upon you?" And,

what is even more tragic, suppose the Master shall say, "I never chose you. Your life was such that I could not."

We cannot contemplate any such calamity coming to our brethren without deep sorrow. I know that the Priesthood is the most precious thing we have. I know, too, that it is more than a mere name, that it has essence and vitality. I have felt it. Something which is real, which I cannot define, has passed through me and from me as I have administered the ordinances of the Gospel. I know that there is virtue in the Priesthood and I know that it is divine. . . .

ANTI-LIQUOR-TOBACCO COLUMN

CAMPAIGN OBJECTIVES

ALL THE Church now know that the urge is on to finish the distribution and reading phase of the campaign by the early part of June, the quorums completing their part early in May. By this expression is meant the distribution and reading in all the homes of the Mormon people of the three booklets sent to the field by the General Committee. Speedy action is called for to prevent the campaign from becoming stale and lifeless as well as to furnish a satisfactory basis for other phases of the work.

Have the quorums succeeded in getting the message of these booklets—"Alcohol Talks to Youth," "Nicotine on the Air," and "The Word of Wisdom in Practical Terms"—into the homes of all their members? If not, it is hoped the ward teachers—male and female—will complete the job in the months of May and June. Thus will be finished the most widespread and thorough canvass on behalf of the non-use of liquor and tobacco ever carried on in the Church.

May the results be entirely satisfactory to all concerned. If so, the greatest spiritual uplift that the Church has seen for many a day will take place.

LIQUOR PROBLEM AMONG YOUTH

A RECENT issue of *National Voice*, an anti-liquor weekly published in Los Angeles, carried a Chicago dispatch which said in part:

More time and effort must be devoted to combating the liquor problem among youth, according to recommendations made to the International Council of Religious Education by a committee on social issues, thoroughly aroused over the lethargic attitude on the part of the public as to prevailing conditions among young people.

The above statements recall a news item that appeared a few weeks ago in the public press. An investigation conducted by Allied Youth, Inc., found that 49 per cent of 4,000 high school seniors in thirteen communities of

(Continued on page 296)

(Continued from page 295)

eleven states were drinkers. The American Youth Commission of the American Council on Education found that 52.9 per cent of 13,528 young people questioned in Maryland used liquor in various forms.

Are the practices of the world becoming more and more common among the L. D. S. people? Who is there that will not do everything required of him to free Zion of the bondage of liquor and tobacco? A human soul is the most precious thing in the world. Our boys and girls are priceless.

THE LIQUOR DEALER PAID

SOME months ago the newspapers carried the story of a court in Chicago giving damages to a family that suffered by the loss of employment which had befallen the husband and father. According to the story, this father took his first drink January 1, 1938. Later in the summer of that year he lost his \$10,000-a-year job on account of drunkenness. His wife sued the liquor vendor for \$100,000 damages. The court awarded her \$30,000.

In another case in Chicago, suit was brought on behalf of 3-year-old Arline Richine for the death of her mother from the effects of intoxicants. Two defendants induced her to drink on a wager. The jury awarded the orphan a judgment for 500 times the amount of the fatal bet.

According to the *Arizona Republican*, on February 17, 1939, the superior court at Tucson, presided over by Judge Jesse A. Udall, president of St. Joseph Stake, awarded Mrs. Anna Daly \$1,000 in a damage suit against two tavern keepers whom she accused of selling liquor to her husband, until he became an acute alcoholic.

According to the *National Voice*, operators of a tavern near Elgin, Illinois, are now being sued for \$25,000 by Mrs. Lena Ross who charges that her 24-year-old son broke his back while driving under the influence of liquor purchased at the tavern.

Would it not be a good thing for the law to make all vendors of liquor liable for damages when they sell to anyone under the influence of an intoxicant?

WAS REPEAL WORTH IT?

THE *Christian Science Monitor* recently published an informative article on the liquor situation from which the following are extracts:

Recapitulation of the evidence for and against the liquor industry in the last five years leads inevitably to the question: "Was repeal worth it?" He who runs may read.

One argument for repeal of prohibition was: "Legal control of liquor selling will result in moderation." Beer consumption rose from 32,000,000 barrels in 1934 to 56,000,000 in 1937; wine consumption from 45,000,000 gallons in 1935 to 66,500,000 in 1937, and taxpaid withdrawals of distilled spirits from 58,000,000 gallons in 1935 to 87,000,000 gallons in 1937.

The saloon, it was said, would not return. But drinking places, however designated, have quadrupled in number.

Has respect for law been restored by repeal? J. Edgar Hoover, head of the Federal Bureau of Investigation, reports prison populations at an all-time high and crime on the increase. Was bootlegging

wiped out? In 1938, Federal agents arrested 26,000 on bootlegging charges and destroyed 11,400 illegal stills. In the "wettest city of the United States" huge bootleg rings have been uncovered.

The *United States Daily News* states that persons killed or injured on the highways by drinking drivers doubled between 1933 and 1937.

ANNUAL REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the Year of 1938

MISSIONARY ACTIVITIES		1938	1937
1. Evenings or part days spent in missionary work		89,825	59,900
2. Hours spent in missionary work		208,240	136,939
3. Number of calls made		161,036	115,606
4. Number of first invitations in		37,186	41,113
5. Number of revists		59,099	33,270
7. Number of standard Church works distributed (Does not include Books of Mormon reported under Item No. 10)		7,316	3,770
8. Number of other books distributed		5,341	4,548
9. Number of tracts and pamphlets distributed		239,136	147,565
10. Copies of Book of Mormon actually sold		2,923	1,685
11. Number of hall meetings held by missionaries		3,473	2,374
12. Number of cottage meetings held by missionaries		8,089	6,247
13. Number of missionaries who attended cottage and hall meetings		26,549	25,267
14. Number of investigators present at cottage and hall meetings		38,991	24,542
15. Number of baptisms as a result of missionary work		1,757	1,224
(1) Of people over 15 years of age			
(2) Of people under 15 years of age		771	
a. Both of whose parents are members		391	
b. Others under 15 years of age		343	
Classification not designated		252	
16. Number of inactive members of Church brought into activity through stake missionary service during the year		4,389	2,756

ADDITIONAL INFORMATION		1938	1937
Number of stakes in the Church		126	118
Number of stake missions organized		122	116

MISSIONARIES ACTIVELY ENGAGED		Dec. 31, 1938	Dec. 31, 1937
Number of stakes reporting		92	105
Number of districts		356	380
Elders		303	270
Seventies		1,150	1,210
High Priests		262	267
Women		349	283
Total		2,064	2,030

MONTHLY REPORT OF THE L. D. S. STAKE MISSIONS

Made by The First Council of the Seventy to The Council of the Twelve Apostles
For the month of February, 1939

MISSIONARY ACTIVITIES		Feb. 1939	Feb. 1938
1. Number of times out doing missionary work		9,268	9,108
2. Hours spent in missionary work		20,743	22,817
3. Number of homes entered for the first time		8,803	8,237
4. Number of invitations to return		7,521	7,646
5. Number of revists		5,566	5,933
6. Number of Gospel conversations		16,597	18,367
7. Number of standard Church works distributed:			
Copies of the Bible	Loaned	Sold	
Copies of the Book of Mormon	29	13	
Copies of the Doctrine and Covenants	176	172	
Copies of the Pearl of Great Price	22	26	
TOTAL (loaned and sold) + 31 (not designated)			
8. Number of other books distributed		517	932
9. Number of tracts and pamphlets distributed		18,516	21,339
10. Number of hall meetings held by missionaries		308	312
11. Number of cottage meetings held by missionaries		798	1,075
12. Number of missionaries who attended cottage and hall meetings		2,573	3,203
13. Number of investigators present at cottage and hall meetings		3,444	5,419
14. Number of baptisms as a result of missionary work			
(1) Of people over 15 years of age		59	
(2) Of people under 15 years of age		42	
a. Both of whose parents are members			
b. Others under 15 years of age		63	
Classification not designated		3	
15. Number of inactive members of the Church brought into activity through stake missionary service during the month		207	157
Number of stakes in the Church		127	121
Number of stake missions organized		123	118

MISSIONARIES		Feb. 1939	Feb. 1938
Number of stakes reporting		102	110
Number of districts		380	389
Elders		287	265
Seventies		1,301	1,381
High Priests		252	304
Women		364	321
TOTAL		2,204	2,271
Number of missionaries making the minimum requirement		674	
Number of missionaries making less than minimum requirement		918	
Number of inactive missionaries		326	
Number not classified		286	
TOTAL (Agrees with total above)		2,204	

Melchizedek Priesthood Outline of Study for May, 1939

TEXT: PRIESTHOOD AND CHURCH WELFARE.
See also *Historical Readings* and *Supplementary References*

LESSON XIII

THE ROLE OF GOVERNMENT (Chapter 13)

- I. Governmental functions no longer few and simple.
- II. Peculiar notions about government services and costs.
 - a. Taxation regarded as a burden.
 - b. Actually a payment for services rendered.
- III. Who can render service best at least cost?
 - a. Government vs. private agencies.
 - b. Is the demand for more government services justified?
- IV. Intervention in economic and social welfare.
 - a. Legislation.
 - b. Regulation.
 - c. An agency of social reform—functions which could not easily be performed by private agencies.
- V. Taxation the means of paying for governmental functions.
 - a. Increasing services will demand more and more of individual's income.
 - b. General property tax no longer adequate.
 - c. New forms of taxation.
 - d. Problem of fair apportionment.
 - e. Present economic system possible only through taxation.
- VI. Problem: Can we afford increased governmental services?
 - a. If not, we must curtail our demands for them.
 - b. If we insist on them, we must expect to pay the bill through taxation.

LESSON XIV

THE STRENGTH OF COOPERATION (Chapter 14)

- I. The Rochdale Weavers as founders of the cooperative movement.
- II. Meaning of cooperation.
 - a. Working together for the common good. (See *Historical Readings*, Reference No. 1.)
 - b. Elimination of the middleman and his profit.
- III. Principles of cooperative organization.
 - a. Unrestricted membership.
 - b. To render service and effect saving (not profits) for stockholders.
 - c. Limitation of share-holding.
 - d. Democracy in government.
 - e. Surplus-savings-returns in proportion to patronage.
- IV. Types of cooperative enterprise.
 - a. Credit and banking.
 - b. Associations for production—raw materials or finished products.
 - c. Associations of producers to sell cooperatively.
 - d. Consumer cooperatives.
 - e. Individualism vs. cooperation—the American farmer.
- V. Further significance of cooperation.
 - a. Not a cure-all.
 - b. Fundamentally in harmony with principles of democracy.
 - c. Localization of control of social functions.
- VII. The Church: early and present-day examples of cooperation.
 - a. The beehive a fitting symbol.

b. "Cooperation is essentially a spiritual movement."

- VIII. "The association must make the community a better place in which to live."

LESSON XV

THE JOY OF GIVING (Chapter 15)

- I. Economic welfare and security of members one of foremost concerns of the Church.
- II. A superior financial plan.
 - a. Inspired principles.
 - b. Voluntary contributions according to ability.
 - c. Efficient management.
 - d. Strong credit rating.
- III. Advantages of organized endeavor in Church-giving.
 - a. Greater efficiency dollar for dollar.
 - b. Flexibility of operation—qualified personnel, specialized organization.
 - c. Makes possible social and spiritual values not otherwise obtainable.
- IV. Values of voluntary system.
 - a. Moral strength received. (See *Historical Readings*, Reference No. 2.)
 - b. Joy and satisfaction obtained.
 - c. Personal power increased.
- V. Types of offerings in the Church system.
 - a. Tithing—centrally disbursed.
 - b. Fast offerings—for ward charity.
 - c. Special contributions—specific ward purposes.
 - d. Emergencies not included in the annual budget.

HISTORICAL READINGS

1. Mr. Editor:

SIR—You will please discontinue my advertisement in your paper, offering cash for lumber and shingles.

If when the brethren are landing their thousands and in various ways advancing their individual interests they can rest unmindful of the Public Works and not contribute some available means whereby they can be prosecuted with vigor, I know of no good reason why the authorities of the Church should involve themselves in debt to sustain and carry them on.

The works will most probably be suspended until such times as the brethren can feel and understand that men cannot live without eating, nor labor be performed without men or the means to pay others with.

If the brethren will bring in leather, cloth, hats and shoes, to clothe the men, and glass, nails, paints, oils, lumber, timber, shingles, iron, steel, tools for workmen, meat, butter, cheese, groceries, and vegetables for them to eat, and every other article necessary for the support of the men and the prosecution of the works, then no money

will be needed and they can be sustained. (D. H. Wells, in the *Deseret News*, for August 7, 1852.)

2. When a man wishes to give anything, let him give the best he has. The Lord has given to me all I possess; I have nothing in reality; not a single dime of it is mine. You may ask: "Do you feel as you say?" Yes, I actually do. The coat I have on my back is not mine, and never was; the Lord put it in my possession honorably, and I wear it; but if He wishes for it, and all there is under it, He is welcome to the whole. I do not own a house, or a single foot of land, a horse, mule, carriage, or wagon, nor wife, nor child, but what the Lord gave me, and if He wants them, He can take them at His pleasure, whether He speaks for them, or takes them without speaking. Should this be the feeling to animate every bosom? It should. What have you to consecrate that is actually your own? Nothing. The time will come when the people will look back on their first experience, and they will realize that that which they now consider hardship was their greatest blessing. They are called to leave their homes, their parents, their families, and their native country. They are called away by the providence of God to what they now consider to be sorrow; but it is not so; it is only an experience put into the possession of the Saints, that they may know the blessings of eternity. There is no being in eternity about whom we have ever read or heard, but what has suffered in like manner as we have, for it was by suffering they had to gain their exaltation, as you and I will have to do. (Brigham Young, *Journal of Discourses*, 2:307.)

QUORUM PROJECTS

WHAT IS YOUR QUORUM DOING?

Bear River Stake 3rd Quorum of Elders

"The wife of one member of the quorum who has a large family became ill. Because he was unable to hire help he was confined at home caring for her and the small children. Farm work was pressing, so the members of the quorum plowed and prepared for planting eighty acres of ground. The mother in the home grew worse and died. The Elders provided the family with food, bought clothing for the children, dug the grave, assisted at the funeral and otherwise rendered service to the destitute and stricken family. (Signed) C. E. Smith, President, Bear River Stake."

Mt. Ogden Stake

The High Priests, the 198th quorum of Seventy, 241st quorum of Seventy, and the 3rd quorum of Elders are sup-

(Concluded on page 306)

Aaronic Priesthood

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

AARONIC PRIESTHOOD RESTORATION ANNIVERSARY TO BE OBSERVED THROUGHOUT THE CHURCH

"LEARNING more about Joseph Smith, the Latter-day Prophet," is the theme suggested by the Presiding Bishopric for the observance of the 110th anniversary of the Restoration of the Aaronic Priesthood. The anniversary of this epochal event, which occurred on the banks of the Susquehanna River, near Harmony (now Oakland), Pennsylvania, is expected to be more generally observed this year than at any time in the past. Three events have been recommended as a part of the anniversary program.

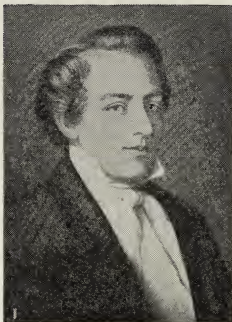
The first is a pilgrimage and picnic, to include a program of athletic sports and games of the type Joseph Smith participated in as a young man, which is scheduled for Saturday, May 20. Stake Aaronic Priesthood committees are requested to promote this feature, preferably on a stake basis, or with two or more stakes combined, or on a ward basis, if preferred. A suitable place should be selected in advance and all plans given careful consideration.

The second feature is a special program in all Aaronic Priesthood quorum meetings on Sunday, May 21, or the nearest meeting to that date where quorums meet on days other than Sunday. Programs for these meetings are outlined in all the quorum manuals.

The third event of the celebration is the annual Sacrament meeting service, to be conducted by members of the Aaronic Priesthood, under the direction of the bishopric. Special recommendations, that should make these meetings outstanding, have been placed in the hands of stake and ward leaders.

Where plans have not already been completed in stakes and wards, it is urged that they be given immediate attention, in order that every member of the Aaronic Priesthood quorum or class shall be given the privilege of participating in this important event.

It is especially urged that the theme of the celebration be stressed, in order that all quorum members may learn more about the remarkable achievements of Joseph Smith, the Latter-day Prophet. Every Aaronic Priesthood member should know of the personality, the great faith, the splendid characteristics, and the remarkable leadership of this man who was selected to restore the Gospel in the last dispensation. To know more of Joseph Smith is to have greater faith in the Church he was instrumental in reestablishing in the last days, and in the Gospel restored to the earth through him.



THE PROPHET JOSEPH SMITH

HE OPENED his eyes on this world on the wind-swept hills of Vermont on December 23, 1805.

At fourteen years of age he gave to the world, through his vision, a lost conception of God and His Son Jesus Christ.

He translated—by divine gift—the Book of Mormon.

He restored the ancient Priesthoods.

He baptized—by authority—the first man to do so in modern times.

He organized the Church of Jesus Christ of Latter-day Saints.

He pioneered homes and cities in the wilderness.

He founded great commonwealths in the virgin heart of the western prairie.

He established schools and founded co-educational universities.

He encouraged wholesome recreation and amusements.

He loved and promoted the arts—painting, music, and the drama.

He gave to women the religious and civil franchise.

He taught the Word of Wisdom.

He taught the principle of tithing.

He revealed the eternity of the marriage covenant. He built temples to the name of Jehovah.

He revealed the principle of salvation for the dead.

He was either loved most loyally or hated most bitterly by all men.

He laid down his life for his friends, June 27, 1844. "Greater love hath no man."

What have YOU done? What are YOU doing—to discharge the debt of gratitude you owe the PROPHET JOSEPH SMITH?

CACHE STAKE MAKES INTENSIVE APPLICATION OF EXTENSION PLAN

COPIES of reports, letters, and motivating devices used in the promotion of the Aaronic Priesthood Extension Plan in Cache Stake indicate an intensive application of the principle of cooperation among the three agencies involved in leadership of Aaronic Priesthood groups in quorums, Sunday School classes, and M. I. A.

Under the plan indicated by the copies of the reports and other literature sent to the Presiding Bishopric, the name of every member between 12 and 20 is listed and a monthly check made on the activities of each individual. Reports sent monthly to all stake and ward officers involved indicate the progress of each group and point out methods of improving leadership functions.

Activities of members in each of the three organizations are compared each month and special attention given to the groups showing unsatisfactory progress. Through committee visits and special reports, attention of bishops and quorum supervisors is called to the lack of activity on the part of any individual member during a given month by means of frequent comparisons and close follow-up. President Walter M. Everton of the stake presidency indicates that encouraging progress is being made. A pertinent comment in a letter received from President Everton follows:

Bishops appreciate very much the work of our committee in furnishing them with written reports and suggestions and also in going into the wards and personally helping to make the ward extension meetings a success.

OGDEN EIGHTH WARD HAS EXCELLENT RECORD IN QUORUM WORK

OGDEN 8TH WARD of the Ogden Stake reports outstanding success in Aaronic Priesthood activity. With a fully organized ward committee, consisting of a chairman and a supervisor for each of the six quorums of the ward, who are supervised directly by members of the bishopric, this ward has made an enviable record.

All quorum supervisors and officers meet with the bishopric and Melchizedek Priesthood quorum leaders one-half hour in advance of Priesthood meeting each Sunday morning, for a prayer meeting and instructions from the bishopric.

Social and fraternal activities have

a definite place in the program, but quorum assignments and activities are given first consideration. 8,416 assignments were completed in 1938 by the five quorums then organized, the sixth quorum having been organized since January 1.



Left: General Superintendent George Q. Morris; center: Presiding Bishop LeGrand Richards; right: General Superintendent George D. Pyper.

BOY LEADERS OF CHURCH JOIN IN EXTENSION PLAN

CHURCH-WIDE cooperation in the Aaronic Priesthood Extension Plan and the development of this program for reaching and holding inactive members between the ages of 12 and 20 is assured through the cooperation of the three leaders of young men's organizations in the Church.

Presiding Bishop LeGrand Richards, General Superintendent George D. Pyper of the Deseret Sunday School Union, and General Superintendent George Q. Morris of the Young Men's Mutual Improvement Association have taken an active interest in the promotion of this program, and have requested that the full strength of their organizations in all stakes and wards be put behind the plan to bring into Church activity every possible boy and young man in the Church.

Results of a Churchwide survey now being made to determine the progress of the Aaronic Priesthood Extension Plan indicate that greater progress is being made than by any similar program ever adopted in the Church. A large number of wards report that every member between 12 and 20 has been registered on the individual record cards provided by the Presiding Bishopric and that active missionary work is now being carried on in the systematic manner provided for in the Extension Plan.

Cooperation in the activity programs and in a general movement to increase the interest and attractiveness of Aaronic Priesthood quorum meetings, Sunday School classes, and Scout, Explorer, and M Men groups is also reported from many wards.

THE WORD OF WISDOM REVIEW

A Monthly Presentation of Pertinent Information Regarding the Lord's Law of Health

GRADUALLY more scientific information regarding the use of liquor and tobacco is being made available. From *Allied Youth*, a magazine devoted to alcohol education, information has come upon the authority of William H. Thompson, Ph.D., head of the Department of Psychology and Philosophy, of the Municipal University of Omaha, on the affects of alcoholism, even in comparatively mild forms, on children born and to be born:

Among the Bavarians, the greatest beer-drinking people in the world, 300 out of every 1,000 babies are born dead. Every year 69,000 infants die before they are twelve months old. Norwegian mothers had as many still-born babies as Bavarian mothers until they were taught not to drink alcoholic liquors. Now they lose but 80 or 90 out of 1,000 babies.

From a study of the family history of 300 idiots, 145 were definitely known to be children of habitual drunkards.

Of 78 children found in twenty families whose grandparents as well as parents were alcoholics, 35 were imbeciles and 25 insane."

.....

From a radio talk given over station KSL some months ago by John W. Boud, Jr., prominent law student of the University of Utah, the following excerpt is taken:

The young man, whether he studies accounting, law, medicine, education, business, or any other vocation, is bound to face disadvantages if he is going to be a tobacco user. The best way for him to solve the problem is to throw away the cigarette now, while he is young. Otherwise in youth, middle age, or old age—no matter if he gains fame, fortune, and respect of his fellowmen—he must still face the reality that he might have been happier, that he might have done better had he been a non-smoker.

.....

For the past few years, statements have been published indicating that tobacco definitely interferes with scholarship. Because some of the figures quoted were not very recent, some question has been raised as to their value. A recent investigation at Yale University reveals the fact that non-smokers excel in scholarship. Only 5 percent of the highest students were smokers; 95 percent were non-smokers.

Other recent tests have shown that in such work as telegraph operating, efficiency is definitely diminished by smoking. Some scientists claim that the reasons for the excellence of non-smokers is still uncertain. The fact remains, however, that as a result of many years of experience, many employers refuse to hire smokers. Large concerns are coming more and more to demand physical examinations of all applicants for employment and, where there is evidence of detrimental effects

from either liquor or tobacco, the applications are declined.

LIFE INSURANCE COMPANIES REJECT DRINKERS

DRINKING habits are responsible for one of the most difficult situations ever to arise in the life insurance business. "Many medical directors and underwriters are advising us they are forced to decline either outright or accept only at special high rates, more applicants for life insurance for excessive drinking habits than for any other cause," said Charles R. Jones, Executive Vice-President of the American Business Men's Research Foundation. "The Chief Medical Director for one of the leading life insurance companies reports that for each 100 applications rejected by his company, 24 indulged excessively in liquor. With high blood pressure and serious heart ailments, both frequently the results of drinking, they are responsible for more rejections than all other causes combined.

"The growth of the drinking habit among persons between 20 and 30 years applying for life insurance is revealed by leading inspection firms which investigate all applications. It is their observation that excessive drinking has increased greatly in the last three years, and that in the younger age group two out of five men and one out of twelve women drink in such amounts as to constitute in many cases sub-standard risks."

.....

In a survey made by the *United States News* of the various states of the Union, the following questions were asked:

What do you think can be done by the states to curb drunken driving? What steps, if any, are being taken in your state? What, according to your observation and experience, has caused the increase in drunken driving in the last few years?

These are some of the answers:

From Maryland—Drunken driving could be curbed if the states had more rigid law enforcement, and if jail sentences were imposed in flagrant cases instead of fines.

From Michigan—We feel three factors act for increase in drunken driving: increase in cars; increased publicity, which makes for more driving; greater availability of legitimate liquor.

From Missouri—Any increase in drunken driving in the last few years may be attributed to a more direct relationship of the seriousness of this evil and added vigor in suppressing and stamping it out. The heavy toll exacted by the drunken driver has become so pronounced that he has been labeled Public Enemy Number 1.

From Oregon—Records show that 97 percent of our people convicted of drunken driving will be without licenses for three years.

Ward Teaching

CONDUCTED UNDER THE SUPERVISION OF THE PRESIDING BISHOPRIC—EDITED BY JOHN D. GILES

Ward Teacher's Message for June, 1939

SABBATH OBSERVANCE IN MODERN TIMES

SOME Latter-day Saints are today faced with the question, "Are we expected to observe the Sabbath in the spirit in which the original commandment was given, or have changing conditions modified and 'liberalized' our living so that we might engage in some activities which, in the past, have been banned?"

To every true Latter-day Saint the answer to this question is obvious. The commandment to observe the Lord's Day was first given to the Children of Israel from Mount Sinai. Since that time it has been reiterated in every dispensation.

The Bible is clear that, so far as that record is concerned, to its very end Sabbath observance continues to be the law. The Book of Mormon definitely makes the same commandment a part of Gospel Teaching. The Doctrine and Covenants, the most modern of scriptures, confirms the previous teachings and enjoins strict observance of the Sabbath Day.

At no time has there been any pronouncement, scriptural, or otherwise, to change the commandment. Therefore, regardless of what others may do or what other churches may sanction, Latter-day Saints are under obligation to give strict observance, to "rest from your labors and to pay thy devotions unto the Most High."

The commandment continues, "and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full. . . . And inasmuch as ye do these things with thanksgiving, with cheerful hearts and countenances, not with much laughter, for this is sin, but with a glad heart and countenance . . . the fullness of the earth is yours . . . the good things which come of the earth, whether for food or for raiment . . . to strengthen the body and to enliven the soul." And then the final injunctions and promises—"And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments. . . . But learn that he who doeth the works of righteousness shall receive his reward, even peace in this world, and eternal life in the world to come. I, the Lord, have spoken it, and the Spirit beareth record. Amen." (Doctrine and Covenants, Sec. 59:13-24.)

Latter-day Saints are urged to give serious consideration to proper observance of the Sabbath in their homes and among their families. Amusements, sports, outings, visits to pleasure resorts, fishing, hunting, and other forms of recreation are in direct violation of all commandments and teachings on this subject. Unnecessary work or travel should be avoided. Advance preparation should limit even household duties to a minimum. The spirit of rest, worship, and prayer should be fostered in every home.

TITHING EDUCATION IN MAY

PLANS for Churchwide observance of the plan which has been followed for several years past to "Teach Tithing in May" have been announced by the Presiding Bishopric. The program suggested will carry the tithing message into every home in the Church. The special features of the movement this year, which commemorates the 101st anniversary of the first revelation on tithing in this dispensation, are—

First: A special request that all Ward Teachers in wards and branches make a special effort during the month of May to reach every Latter-day Saint home with the message on tithing, as outlined in the Ward Teacher's Monthly Message, and that all members of the families visited who earn may be encouraged to pay tithing.

Second: That special talks on tithing be prepared and presented in Sacrament Meeting, and all meetings of Melchizedek and Aaronic Priesthood quorums and each of the auxiliary organizations held during the month. It is suggested that these talks be of five minutes' duration and that as many different speakers as possible be given these assignments. Suggestions of a number of special topics and statements of Church leaders have been sent to stake presidencies, ward bishops and branch presidents by the Presiding Bishopric.

Third: That a special effort be made to teach tithing to young people, giving reasons why this principle should be accepted by all members of the Church.

The topics suggested for the five-minute talks include a wide variety,

stressing scriptural references, modern revelation, and the proper application of the tithing principle.

WHAT OUR CHURCH LEADERS HAVE SAID ABOUT TITHING

PRESIDENT JOSEPH SMITH

I MADE this my rule—when the Lord commands, do it.

PRESIDENT BRIGHAM YOUNG

One thing is required at the hands of this people, and to understand which there is no necessity for receiving a commandment every year, viz.: to pay their tithing. . . . there is the law—pay one-tenth.

PRESIDENT JOHN TAYLOR

I am desirous to see the people observe this law of tithing, because it is a plain and direct command to us. . . . It is for us, as Saints of the Most High, to be honest and upright and take a correct course, to be full of integrity and maintain correct principles everywhere and at all times. Tithing is a test of faith which God has given unto us.

PRESIDENT WILFORD WOODRUFF

Some of the people have looked upon the law of tithing as a kind of tax and burden laid upon them, but who is it for? Our tithing, our labor, and all that we do in the kingdom of God, who is it all for? The tithing is not to exalt the Lord, or to feed or clothe Him. . . . I want the brethren to understand this one thing, that our tithing, our labor, our works are not for the exaltation of the Almighty, but they are for us.

PRESIDENT LORENZO SNOW

There having been a failure in regard to this law of consecration—a failure so serious that it resulted in great misery to the people of God—a few years after that the Lord gave another law for the Saints to observe in place of the law of consecration. It is called the law of tithing. If we look upon this law in its proper light, we will see the importance of it, and the danger that will result if we fail to observe it.

PRESIDENT JOSEPH F. SMITH

By this principle (tithing) the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping His commandments, thereby sanctifying the land of Zion unto God, and who are opposed to this principle and have cut themselves off from the blessings of Zion.

PRESIDENT HEBER J. GRANT

I appeal to the Latter-day Saints to be honest with our Heavenly Father, because they are fulfilling the law and an obligation and He will bless them for doing so. Being strictly honest with the Lord is a good way to teach your children faith in the Gospel of Jesus Christ. It is a marvel that any man having a testimony of the divinity of the work in which we are engaged as Latter-day Saints can sing lullabies to his conscience, figuratively speaking, and not be absolutely honest with the Lord in the payment of his tithes.

Mutual Messages

Executives

HAVE YOU READ THE PAMPHLETS ON LIQUOR AND TOBACCO?

THE three pamphlets: "Alcohol Talks to Youth," "Nicotine on the Air," and "The Word of Wisdom in Practical Terms," have been sent out in large quantities by the General Committee conducting the campaign against liquor and tobacco to all stake presidencies, who in turn have distributed them to ward bishoprics. There should be a copy of each in every home of the Church.

Have you received and read yours?

At June Conference we shall ask for an affirmation by show of hands as to how many of our officers have read these pamphlets. We urge that copies be procured at once and read by all officers and members. "Alcohol Talks to Youth" is priced at 10c but the others are free of charge.

ANNOUNCEMENT OF ENLARGED M MEN AND GLEANER DEPARTMENTS

(COPY OF LETTER SENT TO
STAKE SUPERINTENDENTS AND
PRESIDENTS ON MARCH 22, 1939)

AS the time for another annual June Conference approaches, we are all engaged in preparation for this event and for the launching of a new season's program. Between now and the Conference, there are many important things to be done, one of which is to see that the organization and membership in stakes and wards are kept intact.

The M. I. A. is a year round program and its organization should be continuous throughout the entire year. It is therefore hoped that, as far as possible, officers who have proved themselves capable and devoted will continue in service. But should there be any vacancies, they should be filled promptly so that new officers may have the benefit of participating in the Conference and receiving instructions and inspiration therefrom.

At this time we are happy to announce to you an important simplification in the structure of our program which, we believe, will be received with favor throughout the stakes and wards of the Church. As a result of many contacts with the field and much prayerful and serious deliberation on the part of the General Boards, it has been decided to extend the M Men-Gleaner Department to include young men and women up to around 30 years

of age. Above this group, an Adult Department will be maintained with a rich and varied program, but the Senior Department will not be continued after the present Mutual season. Those who have been members of the Senior Department may join either the Adult group or the M Men and Gleaners.

This means that in your selection of officers for the coming season and in your appointment of delegates to attend the June Conference, you should select leaders for the M Men and Gleaners who can adequately care for this enlarged division. At the Conference a full explanation of the new plan will be given.

Immediately following this event our Stake Annual Conventions begin. This is another reason for the early perfecting of our organizations, so that all officers who are to serve during the coming year may be in attendance at these conventions.

NETHERLANDS MISSION

FROM Mrs. Claire Murdock of the Netherlands Mission comes a report of the very successful musical year just passed and the preparations for the next season's work. Through the very great kindness of a Mr. Streetman, who is not a member of the Church, the translation of the opera *Martha* was made from the English into the Dutch language. In order to do this, Mr. Streetman translated between his regular working hours and at nights, free of charge. Much credit and much gratitude goes to him for its success.

The opera was produced four times, first in Amsterdam, second in Rotterdam at the regular June Conference, third in Groningen, and fourth in Rotterdam again for the spring conference of April, 1939. Many people are responsible for the outstanding success of the opera in Holland. Among those who were prominent in the work were Hans Ilist, Elder Kest, H. Bakker, and Elder Panman. At the present time plans have been made to translate *The Chimes of Normandy* for next year's presentation.

The April conference included an opera, *Florida*, given by the Primary, the opera, *Martha*, by the M. I. A., a drama under the direction of the M. I. A., part of the *Fulness of Times*, staged by the M. I. A. and the Priesthood.

BEAR RIVER STAKE GOLD AND GREEN BALL

BEAR RIVER STAKE M. I. A. officers are gratified over the success of the stake Gold and Green ball held on February 25, when an enthusiastic crowd taxed the capacity of the high school gymnasium to

witness the pageantry and take part in the dance.

In the coronation ceremony a queen and her retinue from each of the thirteen wards of the stake took part, making an impressive spectacle. Besides the queen and her attendants, each group included two train bearers, two flower girls, and a crown bearer. Bishops of the wards placed the crowns upon the heads of their respective queens.

The ceremony was punctuated at appropriate intervals by calls from the court bugler and two assistants.

Special dance numbers included the Gleam Waltz and the Aloha Oe foxtrot by M. I. A. dancers from all wards, an original dance by Marcella Thompson and Dean Madsen of Tremonton; the Gold and Green caprice by Tremonton dancers, and the Green Fantasy by Garland dancers.

Committees in charge of various details of the arrangements included members of the stake boards. Cooperating with the advertising and decorating committees were the M Men and Gleaner leaders of the stake.

PORTNEUF STAKE M. I. A. GOLD AND GREEN BALL

TWO HUNDRED young people enjoyed themselves dancing at the Portneuf stake annual Gold and Green ball, given at Downey, Idaho, March 24, 1939, under the direction of the stake M. I. A. superintendency.

Hyde's Hall was beautifully decorated with gold and green crepe paper, and punch was served by the Bee Hive Girls of Swan Lake ward. At 11 o'clock dancing gave way to the crowning of the queens. A grand march by queens' attendants led the festivities. The queens and escorts heralded by trumpeters and a ballet dancer marched triumphantly to their seats where they were crowned. A tribute was paid them by the stake Y. W. M. I. A. president, who presented each with a corsage of sweet peas and roses.

Eighty couples danced the Gold and Green fox trot and waltz, with five sets dancing the Caprice. Further entertainment was presented by the Downey ward floor show.

VERMONT DISTRICT ELDERS SCORE BASKETBALL SUCCESS

SHERMAN L. PARK of the New England Mission sends word through radio and publicity director, Elder L. R. Hochstrasser, that a recently organized basketball team in the Vermont District has been responsible for increased interest in proselyting activities. Composed of Elders Darl E. Andersen, Ronald J. Ball, Sherman L. Park, Edwin H. Smart, Earl Williams, and Merrill B. Robinson, the group has been holding practice twice weekly at the Burlington Y. M. C. A., where tracts and pamphlets have been distributed to interested young people. Fast, clean victories at the city of Rochester won favorable publicity, as did the team's performance in other parts of the state.

OAKLAND NEW CAPITAL OF M MEN BASKETBALL

By Les Goates,
Sports Editor of the *Deseret News*

MORE than ever an enthusiastic expression of a lofty idealism, the M Men basketball program of the Mutual Improvement Association attained new standards of playing skill and another record for mass participation during the season of 1938-39.

A conservative estimate of the number of young men and boys who took part in this vast Church recreation program throughout the world places the number at 10,000. Almost every ward, branch, and mission had a basketball team, although not all of them were so situated that they could engage in regular league competition. Moreover, some of the larger wards sponsored not only the first team but a second and a junior squad as well.

The M. I. A. courtiers took a long stride toward a more scientific brand of basketball this year. Coached by unpaid directors, many of them former high school and college stars, the game as played by the M Men more nearly approached junior college and university standards than ever before. Indeed, 1938-39 in Mutual basketball might well be termed the year the sport turned "orthodox."

Cutting a wide swath through representatives of Utah's metropolitan areas, the Oakland Ward team, champions of the San Francisco District, dominated the all-Church tournament, the best-attended championship meet in the history of this colorful event. The Pacific coast entry, headed by four former Utahns, was awarded the *Deseret News* trophy, giving the Sunshine State its second title. Glendale of the Los Angeles District won the gonfalon in 1932 at Ogden.

With John Wilkins, guard; Jack Shields, forward; and Earl Margetts, center, as mainstays, the champions opened with a 39-38 victory over Wasatch Ward of Salt Lake, moved into the quarter-finals by whipping Ogden Fourth ward 39-33, trimmed Manavu of Provo 39-27, and then took the title by romping over Eighteenth Ward of Salt Lake, 41-28.

Oakland was coached by Garney Johnson, one-time star with the Springville High School team. Other stellar performers on the squad included Ted McBride and Jim Margetts, also former Utahns, and Joe Hurley, guard, and Regis Hurley, forward.

Eighteenth Ward, one of the surprise clubs in the meet, reached the finals by turning back South Jordan, 39-22, Springville First, 39-24, and Bennion Ward, 39-26. It was somewhat of a "Miracle of Sport" that six of the eight

CHURCH TOURNAMENT CHAMPIONS AND RUNNERS-UP



Top: Oakland Ward—All-Church M Men Champions, strongest ever to come out of California's Bay Region, photographed with the *Deseret News* championship trophy. The Oakland squad includes: Front row (left to right): Jack Shields, Ted McBride, John Wilkins, Earl Margetts, Dexter Larson. Back row: Jim Margetts, Hector Gardiner, Regis Hurley, Joe Hurley, Coach Garney Johnson.

Center: Salt Lake Eighteenth Ward—Runners-up M Men Tournament, who made a gallant bid for championship honors. On the squad are: Front row (left to right): Ray Guyman, Mack Easton, Able Davis, Len Stone, Kay Voyce, Waldo Kolier. Back row: Dr. Stewart Wright, Don Swenson, Bill Vanderwerff, Harry Mangos, Elton Larsen, Coach Ralph Tucker, Dick Boshard.

Below: President Heber J. Grant and Coach Garney Johnson, Oakland Coach, who received the *Deseret News* trophy following the titular game.

games played by the two finalists were won with a total of 39 points.

Third place went to the clever, hustling Manavu five which defeated Bennion 38 to 24 on the final day's play. Fourth position was attained by Springville First, 62-28 winner over Ogden Fourth. Consolation honors and fifth place went to St. Johns, Arizona's perennial entry as a result of a 43-37

triumph over Lovell West Ward of Wyoming.

The tournament presented the unprecedented case of two undefeated teams. It happened this way: St. Johns was pushed into the consolation bracket after winning a first-round game from Elysian Park of Los Angeles because one of the Arizona players was found to be ineligible. Led by Ross Overson,

greatest scorer the tournament has ever known, the Saints went on to win three more contests and leave the meet with a clean slate. St. Johns also led all contestants in scoring with 184 points, an average of 46 per game. Ovenson scored 74 points and set an all-time single game record of 38 points. This was the Arizonian's finale to M Men basketball and it gave him an all-time total of 418 points for the five tournaments in which he has participated.

The Lovell West quintet was awarded the *Deseret News* Sportsmanship Trophy, being chosen by a vote conducted among the teams by John D. Giles, Homer C. Warner, and Reed H. Richards, tournament directors.

Ovenson led the *Deseret News-Improvement Era* All-Church honor selections for the fourth time, being picked as center with Jack Shields of Oakland, forward; Ray Guyman of Eighteenth, forward; Lamar Sayer, Manavu, guard; and John Wilkins, Oakland, guard.

The second team included Abie Davis, Eighteenth, and Joe Hurley, Oakland, forwards; John Fullmer, Circleville, center; Bert Cherrington, Springfield First, and Don Rogers, Lovell West, guards. Delbert Lee, St. Johns, and Ralph Hulse, Wasatch, forwards; Ed Evans, Wasatch, center; and Edward Waite, St. Johns, and Earl Margetts, Oakland, guards, were chosen on the third team.

The complete all-Church tournament results follow:

First day—Beaver West 49, Lovell West 43; Manavu 43, Oakley, Ida. 21; Oakland 39, Wasatch 38; Ogden Fourth 35, McCammon, Ida. 25; St. Johns 37, Elysian Park 35 (overtime, later forfeited, due to ineligibility discovery); Bennion 38, Circleville 31; Eighteenth 39, South Jordan 23; Springfield First 40, Logan Fourth 24.

Second day—Oakland 39, Ogden Fourth 33; Manavu 38, Beaver West 30; Eighteenth 39, Springfield First 24; Bennion 26, Elysian Park 24; Lovell West 41, Oakley 27; Logan Fourth 36, South Jordan 21; Wasatch 45, McCammon 32; St. Johns 63, Circleville 31.

Third day—Oakland 39, Manavu 27; Eighteenth 39, Bennion 26; Ogden Fourth 48, Beaver West 42; Springfield First 43, Elysian Park 31; Lovell West 39, Wasatch 33; St. Johns 41, Logan Fourth 36.

Final day—Oakland 41, Eighteenth 28; Manavu 38, Bennion 24; Springfield First 62, Ogden Fourth 28; St. Johns 43, Lovell West 37.

At the conclusion of the tournament President Grant presented gold basketball fobs to the members of the championship Oakland team and silver fobs to the runnersup Eighteenth Ward players, these awards being the customary trophies from the General Board of the Y. M. M. I. A. President Grant

also gave a large gold statuette to the California team and a silver plaque for the best sportsmanship to the Lovell West Ward. "Wyoming Indians," both with the compliments of the *Deseret News*.

Gleaners

GLEANER QUERIES

1. We have had so much fun in our Gleaner class that we don't want to stop during the summer. What can you suggest for us to do at our meetings?

Most Gleaner classes meet at least once a month during the summer and some have a regular class every Tuesday, for there is no need of a vacation for lovely friendships. This is a fine opportunity to study the things that your class is particularly interested in, such as speech, personality, book reviews, vocations, hobbies. One group of girls meets once a week to sew and in the fall holds a "Trousseau Tea" to display the things made. Another works on *Treasures of Truth* books and has a display of them at the announcement party early in September.

2. When should Gleaner ward and stake officers take office?

Usually wards do not hold election of officers until September or October so as to use any new girls moving into the ward. The old officers often work with the new ones on the first large event such as the first comradeship night. The new officers take charge from then on. This plan varies in wards because of different needs and desires. Do what is best for you.

The stake Gleaner officers are elected in the spring early enough so that they may attend June Conference and get the plans for the following year started during the summer. They take office at least by June 1st.

3. We would like to give our leader some small gift from the class. What could we get her? She's been such a help and inspiration to all of us.

This is certainly the time of year to think of the loyal leaders who have helped you for so many weeks and to thank them verbally if in no other way. As to a gift—a book is always acceptable. The girls can sign their names to it and it will be a lasting memento of a fine Gleaner class, one your leader will always cherish. Choose a book that interests her. Surely after the lessons she has given, you can tell what she would like.

SUGGESTIONS

Congratulations to Moroni Stake for binding a *Stake Sheaf*!

The plans for June Conference are so thrilling to the committee that each member wishes she could shout them from the housetops. She thinks that the coming year will be the best ever and wants to share it with you. She is hoping you can all be in Salt Lake in June and join the various activities and meetings which will lay the founda-

tion for what is to come. Watch then for definite announcements and letters coming to you and if possible make a date on your private calendar to be a participant in the 1939 June Conference.

Juniors

MAY brings the end of our program—med classroom work. We hope that the "glow within" for Junior leaders is commensurate with the enthusiasm and industry which have gone into the year's work. We have had such splendid reports of Junior work this year—of gains made in Junior-Explorer work, of delightful parties and happy Junior festivals—that we have a fine, warm feeling of coming into the home stretch with all our Junior lights at their brightest. It should be a gala month.

Two events—ward theme festival and honor day and the stake counterpart—are before us. We hope to see Juniors represented 100 percent bright at both gatherings and we hope, equally fervently, that Juniors make a very active contribution to both.

Let's not be lulled to sleep by the May season. Right now is the best time in the whole year to think through the year's program. Underline your marked successes; spot your weaknesses; analyze your problems; and consolidate your gains. What for? So that you can be the best possible junior leader for next year. There is an old axiom that we like to do anything which we are able to do well. If you have enjoyed this year's work right down to your ankle bones you are to be congratulated—you are a good leader. If there have been moments when your efforts were forced, try to think them through and find where you were doing badly—was it lack of preparation? Was it lack of prayer? Was it lack of healthful living, or failure to gain a friendly knowledge of your girls? Let us enjoy our work to the full next year by doing it superbly.

Let us go into the summer with this new found enthusiasm and play with our Juniors. Summer is a tremendous opportunity for developing understanding, vigor, sane attitudes, and the poise that comes with physical skills. Brush up on your swimming, tennis, hiking, camera work, horseshoe pitching, sewing, gardening, and help the girls improve their aptitudes. If we help each other overcome some of our physical ineptness, we shall have gone a long way toward overcoming self-consciousness and establishing self-respect in our girls. Also we have strengthened our own influence considerably. And with these fine tools any leader can do an enormous amount of character building. We can all make tremendous contributions to the life-long happiness

of our girls by using our "after lesson work" season—and using it wholeheartedly.

And there's another axiom that says, we cannot contribute even a small amount of happiness to another without gaining twice that amount ourselves.

Bring this new fervor to June Conference. Your committee is working hard to meet your needs and to help as best it can in this lovely task which is mutually ours. You'll be helping us more than you know, if you'll come with enthusiasm, with practical aids for solving problems—with the desire to contribute as well as to receive. We are hoping for discussion this year—as much of it as is possible. It will help stimulate thought if, while the work is fresh before you, you make your year's analysis and write us of your problems and successes. Do it right now—please—and we promise to do our best for you at June Conference. We're looking forward to seeing all of you.

UTAH AND SHARON STAKES REPORT DELIGHTFUL JUNIOR FESTIVALS

1. Tickets sold for 15c or Junior girl and mother for 25c.

2. As each person entered she received a slip saying: Please rotate in the following manner:

- | | |
|--------------------|--------------------|
| 1. Fairy story | 1. Pioneer story |
| 2. Pioneer story | 2. Humorous story |
| 3. Humorous story | 3. Romantic story |
| 4. Romantic story | 4. Adventure story |
| 5. Adventure story | 5. Dramatic story |
| 6. Dramatic story | 6. Refreshments |
| 7. Refreshments | 7. Fairy story |

The entire group was divided into seven groups automatically. The third group started with the Humorous story, etc. The fourth group with the Romantic story.

We started the evening in the chapel with community singing and prayer. We then went into the amusement hall for fun, games, and dances. (Truthfully the mothers entered in as if they had never had such a good time.)

When the games were at their peak a bugle was blown and two pages appeared announcing that the Story Festival would now begin. They marched down the full length of the amusement hall and each person resorted to her slip which she had received, and which I have outlined above, and enjoyed the full round of stories and refreshments. (You will notice that in this manner the group was not too large to be accommodated for refreshments. We might add that the table was lovely and was served as a tea.)

The entire group then proceeded to the amusement hall again where chairs had been arranged and a beautiful pageant depicting the life of a girl, was given.



1. Pocatello Stake M. I. A. Music Festival Chorus.
2. Long Beach Stake Gold and Green Ball held at Belmont Recreation Center, Long Beach, California.
3. Members of the Stake Presidency and High Council of Rigby Stake, Rigby, Idaho. Reading from left to right, first row: Omer S. Gordon, First Counselor; Hyrum T. Moss, President; P. W. Dabell, Second Counselor; O. A. Snow, Stake Clerk. Second row: J. H. Holland, Senior member of the High Council; A. T. Johnson; Hyrum Severson; John Lee. Third row: Walter Clements; Lyman J. Ball; John T. Poole; George W. Summers; Fred L. Rogers.
4. Moroni East Ward, Moroni Stake, Gleaner group.
5. One of the events that took place at the San Juan Stake Gold and Green Ball, in which the queen led the Glean Waltz.
6. All-Indian Bishopric of Washakie Ward, Malad Stake: First row, left to right: Nephi Perdash, first counselor; Moroni Timbimboo, present bishop; Jim John Neuman, second counselor. Second row, left to right: George W. Ward, former bishop; and George Parry, retiring bishop.



Bee Hive Girls

THE glowing light of the campfire reveals a happy circle of faces as our girls sing and tell stories and recall the many pleasures of the closing day. Soon the clear call of taps will sound through the pines, the fire will be extinguished and eyes will be looking up into the heavens at the stars, until finally the hushed laughter and talking ceases and sleep creeps over our Bee Hive camp. Such a happy day—the hike to the lake, the joy of eating meals prepared by themselves, the fun of the treasure hunt, the new knowledge that has come of the out-of-doors through observing the trees, the flowers, the rocks, the clouds. The beginning of richer friendships because of this opportunity to know each other better! This can be an outstanding experience along the way of girlhood. What an opportunity is yours!

We hope that plans are being made for every Bee Hive Swarm to meet during the summer months. This is the time for you to promote interest in the honor badges and to make it fun to complete this work. It may not be possible for you to go to the mountains but you can meet with your girls on

the lawn, in the park, at each other's homes, at the beach, or in any other place that lends itself to play and presents an opportunity to put over the honor badges in an interesting, attractive way.

As a Bee Keeper perhaps your plans are such that it is impossible for you to meet with your girls during the summer; then be sure before you leave that some other capable, enthusiastic Bee Keeper is appointed to help your girls during summer vacation. Your own vacation will be much happier if you know that your girls are being well supervised and helped during your absence.

Do you need help in planning for your summer work? Then we hope you will make an effort to be with us at June Conference. The Saturday morning session, starting at 9:30, will be built around summer activities and the filling of honor badges. We feel quite certain that the suggestions given for a three-day camp, a one-day observation hike, paying particular attention to the trees and flowers, activities on home nursing and handicrafts for the lawn and home, as well as the dancing. Games for summer work will be helpful to you. The afternoon session will be given over to the three departments. There will also be treated our theme—project, reading course, and

Jubilee year. At 4 o'clock we plan to hold a meeting with just the stake Bee Keepers with the hope that we may give some help regarding their monthly leadership meetings.

If you are with us at June Conference plan to stay over and participate in the Monday program. This of course is given for all the departments of the Mutual, but much of it is particularly useful to the Bee Hive department.

There has been a change made so far as presenting the three and five year Bee Keeper's pins. This presentation will no longer be made at the morning session of Sunday conference. We felt that we should like this done in our own conference session. The five-year pins will be presented Saturday afternoon in the Bee Hive department. The three-year pins will be presented at the Sunday night convention meeting.

We hope you have enjoyed your work as Bee Keepers during the past year; that you have found the new book helpful in putting over this work. With the experience you have acquired this year you can be even more successful in the work next year. You are needed as a Bee Keeper, and we hope to have you working with us not only during the summer but back again at the opening of Mutual in September.



L. D. S. SILVER BEAVER AND 25-YEAR VETERAN SCOUTERS

Top row, left to right: Roy Passey, Silver Beaver; B. Glen Smith, Silver Beaver and 25-year veteran; A. J. Winters, Scoutmaster, District Commissioner; L. Grant Fox, Silver Beaver; Henry W. Eddington; Charles De Graff, Silver Beaver and 25-year veteran; Grant B. Snow, Silver Beaver; Harold Lundell, Silver Beaver.

Second row, left to right: H. Eugene Hughes, Silver Beaver; W. C. Roberts, Silver Beaver; W. C. "Bill" Hart, Snake River Area Council; Harold R. Papworth, Scout Commissioner, Silver Beaver; W. D. Cummings, Silver Beaver, Ogden Area; Albert Black, Silver Beaver; N. J. Alex Nielson, Silver Beaver; Abner Baird, Silver Beaver.

Melchizedek Priesthood

(Concluded from page 297)

porting, wholly or in part, a member of their quorum in the mission field.

The Elders and Seventies of the 5th Ward have completed the beautifying of the chapel grounds.

The 18th Ward Elders and Seventies have assisted in the building of a Boy Scout cabin and obtaining some song books for the ward.

The High Priests and 233rd quorum of Seventy have been doing regular temple work as a quorum project. They feel that it has stimulated interest in the quorum and brought about a much better spirit of brotherhood in the quorum.

The 1st, 3rd and 4th quorums of Elders have furnished men to work at the bishop's storehouse, and the 198th quorum of Seventy has been on two bean picking parties, the proceeds of which were turned over to the bishop's storehouse.

The 250th quorum of Seventy has a male chorus of 25 members. They have made six public appearances and used members of the quorum as speakers. Many inactive brethren are becoming interested through this project.

Curlew Stake

The 165th quorum of Seventy have returns from part of their lamb project. Ten members each raised a lamb. Seven of them were sold for \$21.60, and the others will be sold soon. They also have a wheat project in which 35 acres of fall wheat is up in good shape. They report that the father of one of their missionaries lost his crop by hail, and the quorum is doing what it can to see that the missionary does not have to come home. Up to the first of November they had donated about \$100.

North Davis Stake

Three Melchizedek Priesthood quorums, the 55th quorum of Seventy, the 5th and 7th quorums of Elders, have turned over to the Church Welfare program 52½ tons of tomatoes. In addition, the 5th quorum of Elders had 3½ acres of potatoes to be harvested. The other quorums of the stake have also contributed tomatoes as quorum projects.

Bannock Stake

Raising wheat for the Church Welfare program has been the chief project of the quorums in Bannock stake. The High Priests quorum contributed 450 bushels, the 108th quorum of Seventy furnished 150 bushels, and the 2nd quorum of Elders donated 200 bushels.

Pasadena Stake High Priests

We are maintaining a stake-wide shoe repair plant. An apprentice has been trained and is now doing excellent work. One of our brethren has volunteered this training, as well as proffered the use of the plant and tools.

HIDDEN MELODY

(Concluded from page 273)

There'll be sorrow in the parting with grandparents, or father and mother. There'll be laughter and tears, and pain and joy, and disappointment and ambition, but through it all I shan't need to worry or fret, because I'll be locked up in a great stout heart."

EILEEN couldn't say all that, because she had no way of knowing it, for it was all in the future; only not, of course, if she married Raymond Ellis. Her life lay like a melody hidden among the strings and sounding boards of a

shining walnut piano, waiting to be played.

Eileen was just a girl, nineteen, who liked to dance and laugh and putter among the window boxes of the botany lab. No, she couldn't know anything about the future.

But the lilacs may have whispered something to her. She took a deep breath of their fragrance like pine boards and soap and water and rain in the early morning. And it was then she said gently:

"No, Raymond; you go ahead and be somebody important. I guess I'll teach and—just kinda wait around—I might meet somebody and fall in love—one of these years."

STRANGE FACTS ABOUT AUSTRALIA

(Continued from page 260)

tions in the different parts of the country. Questions of doctrine and other matters directly concerning the Church are not allowed as yet but travel talks about Western America, stories of the Indians, along with their history as given in the Book of Mormon, are told. Our travel talks very often are about Utah, and it is impossible to tell about

filled in the news session of the children's hour four or five times over one of Sydney's finest stations. By being announced as "Missionaries of the Church of Jesus Christ of Latter-day Saints from Salt Lake City, Utah," and by telling indirectly about the Church, we are breaking down prejudices and giving the people a better picture of Mormonism.

PRESIDENT JAMES JUDD AND THE GROUP OF AUSTRALIAN MISSIONARIES WHO HAVE CONDUCTED THE ATHLETIC ACTIVITIES DESCRIBED IN THIS ARTICLE.



Utah without telling about the Church. The Welfare program, the missionary system, and related subjects are used. Because the people here are so interested in the United States and because those giving the talks speak with an American "twang" the programs are very successful everywhere they are given.

Besides the regular travel talk series, incidental programs have been arranged. Two half hour programs were given over a large Sydney station during which the Elders could preach Mormon doctrine. The Elders have even

The Y. M. C. A. sponsors yearly basketball tournaments. A team comprised of Mormon Elders entered the Melbourne tournament. They played nineteen league games, winning all of them and the championship. Newspaper articles praised the Mormon team and the players individually. One paper which less than a year before had published an unfavorable article about the Elders featured on its sport page pictures and favorable comments on the Mormon basketball players. Radio stations asked the players to tell their lis-

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OUR OPPORTUNITIES IN THE LEADERSHIP OF YOUTH

(Concluded from page 277)

is destructive, if our pleasures have become vices, if there is a burning up and a destruction, an eating away of the finer spiritual natures of mankind in the kind of pursuits that we take on for our recreation, then there is no possible hope of salvation.

And so if that is true, we leaders of youth in the Church must appreciate the fact that we have a grave responsibility in directing the recreational life and in helping our youth to find in their societies, in their sports, in all that they do in their recreational and social programs things that are uplifting and that leave a deposit of spiritual and social gain.

THEN we have a further responsibility, and that is to help youth find their vocations. I believe that there are three great stabilizing influences in the life of man and one is to find his life work. One must find the things that he wants to do, that he can give his life to, and he will find joy in doing it. What a fine thing it is if we can help youth to find their vocations in the field of their keenest interests, if in our explanation of the various arts, trades, sciences, and professions, we can help a young man find the field of his largest gift and interest and then help him to develop an ambition and set his goal to go out and succeed in that field. What a stabilizing influence! If we can do this, we need have no worry about letting a boy loose on the highway or sending him away to college or anywhere. If he has a fixed purpose in his heart and an ambition and a life work chosen and is preparing himself for success in that field, he is anchored.

Next to finding his life work is finding his companion for life. When a young man finds the young woman who will be the mother of his children, the queen of his home and fireside, in whom he has absolute trust, whom he loves with a holy affection, whose life becomes his counterpart and their lives fold together in one, there is no other influence quite comparable to that influence.

The third with these two—and they cannot be separated either in importance or sequence—is finding God and religion. When a young man and a young woman have laid their foundation of life in a spiritual experience, when religion and home life and life work have helped them

to find themselves, they have almost found their way. There is no other stabilizing influence comparable to these three. It is sanctified by consecration to God.

And finally we must help youth find a post in community service, some place to work in the community for the betterment of mankind, for humanity, some place to work in the world; and sometimes the world for most of us is the world about us in our nearest and most intimate relationships.

Now, what are our opportunities in these fields?

First, the largest opportunity is in the home. The primary social adjustments are in the home. If we as leaders of youth are going to help youth in a large way, we are going to help the home with its program for youth. We are going to help the parent-child relationships. I am not thinking now only of the material side of the home with better housing and better ventilation and more sunlight and air, more refrigeration, and sanitation and medical care and balanced diet. I am thinking not only of the cultural side such as the books and music and magazines and radio programs. I am thinking of a social and spiritual side. I am thinking of that spirit in the home that makes it a democracy, a sanctuary, that surrounds youth with that spiritual life, which makes it possible to find spiritual foundations.

Our second opportunity is in the school. If society were never to rise above the level of the home and if the home did all that it could possibly do, there would not be so great a need for the school, but we now look to the school to supplement the deficiency of the home. We think of the school as a place where children acquire the fundamentals of learning, and certain art appreciation and certain creative arts. We have put great stress in recent years upon student activities. We have made schools small cities. We have had them running as a community. They publish a paper. They have a bank. They have a store. They have committees. They have student government which is like a municipality or state or nation. They go through all the activities that are gone through in the community. They have first aid and traffic police and a great many other responsibilities. The home should do more

but when the home doesn't do it, we have to help the school do it.

THE third opportunity is in the Church. When I speak of the Church, I am thinking primarily of the layman's responsibility, and I do not know of any church in the world that has developed responsibility more than the Latter-day Saints Church. This whole Church is a lay organization, and that means that every man and every woman has some part, some responsibility, in the conduct of the Church. I do not know of any Church in which there is a better opportunity for the older groups to work with and help the younger groups.

The Church is not confined to worship, nor to conferences and conventions, but extends its saving principles in the bank, in the store, in the school, on the farm, wherever there are men employed. Wherever you are at work, there the Church of God is at work. You are worshipping God in your daily conduct, in your daily assembly, in your daily work.

Let us help youth find their way. Let us help them find God in His world. Let us help them find God within them. Let us help them find an adequate philosophy of life. Let us help them understand and interpret God's plan for humanity in the brotherhood of mankind. Let us help them see the larger visions of the world and our part in it instead of the narrow vision, the selfish, the sectarian, the racial vision or the economic philosophy of political economy which sets the hand of man against man and makes mankind the enemy of mankind.

Let us triumph above all this, and help youth to develop this larger vision, a larger concept of life.—*(From a Tabernacle Address, June, 1938.)*

Strange Facts About Australia

(Concluded from page 306)

teners about themselves and why they were in Australia. Complementing the basketball activities the team gave demonstrations on how the American football is thrown. The demonstrations were made during the rest period between halves of football games here. The missionaries were announced as from Salt Lake City and representatives of the Mormon Church. A total of more than 150,000 people witnessed these demonstrations of passing the football.

UTAH'S PIONEER "WOMEN DOCTORS"

(Continued from page 275)

had been informed of the plan; through circulars, people everywhere had been notified and invited to be present at the opening meeting.

The office of *The Woman's Exponent* had before been the scene of many remarkable occasions—it was a veritable clearing-house for significant ideas among Latter-day Saint women—but none had ever been of more importance than this woman-sponsored undertaking for the good of the Mormon commonwealth. It was the communal feeling itself, existent among all the stakes of Zion, upon which the founders were dependent for their perceptible support. But it was in the hands of the Priesthood that the life of the Deseret Hospital actually rested. Without their cooperation the women could never have brought their ideal into being. How suitable was the presence of two members of the First Presidency and other men of high standing in the Church at this organization meeting!

A long list of officers was announced. Eliza R. Snow Smith was president; Emmeline B. Wells, secretary, and Mathilda M. Barratt, treasurer. The executive board consisted of M. Isabella Horne, at whose home many of the discussions in behalf of the project had taken place; Phoebe Woodruff, Bathsheba W. Smith, Jane S. Richards, and Dr. Ellen B. Ferguson. The chairman of the visiting committee was Elizabeth Howard; the resident physician, Ellen B. Ferguson; matron, Mary Ann McClean; clinical registrar and dispensary clerk, Mary E. Van Schoonhoven. The visiting board was made up of two gentlemen, Drs. Seymour B. Young and W. F. Anderson, and one woman, Dr. Romania B. Pratt, specialist in the eye and ear. There was also a financial committee, composed of twelve prominent women with Sarah M. Kimball as chairman, and an honorary committee whose personnel consisted of all the Relief Society stake presidents in the Church, each of whom was to represent the interests of the hospital in her locality. In addition to the membership dollars, one dollar was expected once a month from each Mutual Improvement and Relief Society organization in the Church. The dues from these societies and other contributions from them were to establish

ward credit accounts through which local patients whose need was great but whose purse was inadequate might receive hospital care.

The medical board had sent to New York for a full supply of the very best instruments obtainable. The new hospital was not to suffer by comparison with those longer established in the community.

Everything was ready but the building. The opening had been designed to take place in May. But the house which had been chosen for occupation, the Livingston home on Fifth East Street, between South Temple and First South Streets in Salt Lake City, had not yet been turned over to the hospital. A scheduled school of anatomy was of necessity postponed to a later date than that which had been announced for the opening lesson, as, to be sure, was the dedication of the project. But this ceremony took place only two months later than had been planned. On July 17, 1882, the services occurred. They were like a crown of benediction to the workers after the toil, the expenditure of enthusiasm, and the long and arduous labor which had gone before.

Wilford Woodruff, President of the Council of the Twelve Apostles, offered a devout supplication to the Lord that the blessings of God might rest upon this institution. His prayer was eloquent. All heads were bowed in the unity of feeling which prevailed at this ceremony, the official opening of the hospital.

When Joseph F. Smith, second counselor to President Taylor, stood upon his feet, he invoked the existence of harmony and faith among the workers: "Sisters . . ." he said, "be diligent, exercise skill, pray for wisdom, but, above all things, remain sensitive to the whisperings of the Spirit to secure the blessing of your Heavenly Father in this labor of love!"

"Amen!" There was not a single heart which did not echo the solemnly spoken word as it was pronounced by the gathering.

After the officers were set apart through the laying-on of hands, many donations of bedding, cutlery, crockery, kitchen utensils, and money were presented. Mayor Jennings gave his check for five hundred dollars. Altogether the enterprise did indeed seem to have opened auspiciously. A concert was given for its benefit in the Taber-

nacle. There was delightful music from the children's chorus; Professor Beesley conducted the choir in a selection from Handel's *Messiah*.

IN THE first medical report, seven patients were noted as received. The sisters were putting up fruits and jellies in their homes for the cause. Quarters of beef and venison, pigs, cows, calves, and chickens were coming in as gifts. Affairs were in a lively state when certain occurrences proved threatening. Though sacrifices had been made without a murmur, though labors of love had been performed gladly and unceasingly, there was yet another condition of altruism to be attained, a state of untrammelled harmony among the many workers and all of the various board members themselves. This was an ideal which they never ceased to cherish. The words of the Lord, as pronounced by St. John, "This is my commandment, That ye love one another, as I have loved you," lived ever in their hearts. And yet this state could not come about until each woman concerned had passed through the fire of self-sacrifice as far as personal feelings were concerned.

Reorganization took place from time to time. Eventually a member of the Priesthood came to act in an executive capacity. Brother Hyrum B. Clawson was appointed managing director. The women had sincerely appreciated the support of the men who officiated in the regular capacity of the Priesthood—the administering of the ordinances of the Church. They had woven the fabric of their dreams about the quality of blessing through such administrations. But now it was deemed that they needed another kind of help from the brethren. So, even as the men could never have established the hospital without the help of the women, but were numbered among the patients who partook of its blessings, the women who had forged ahead with the idea now required their assistance in its management.

With the announcement of the second annual meeting in *The Woman's Exponent*, the hope was expressed that the organization would be better understood in the future than it had been in the past.

Still, troubles were not entirely absent. Public interest was waning, but the number of patients received had not diminished. It became evi-

UTAH'S PIONEER WOMEN DOCTORS

dent that the hospital must reduce its expenses while at the same time it must increase its capacity. What a problem! It was solved by the removal to cheaper but larger quarters in the original University of Deseret building on the corner of Second West and First North Streets in Salt Lake City,

When Dr. Martha Hughes Cannon, who had become resident physician and surgeon shortly after her graduation from Ann Arbor in 1883, went to England, Dr. Romania B. Pratt gave up her office in the Godbe-Pitts Building to take Dr. Cannon's place in the hospital. Other changes also took place from time to time among both the doctors and officers, but life became intensely interesting as well as active in the new building.

Drs. Ellis and Margaret Shipp, and Dr. Cannon, after her return to the city, invariably conducted certain sessions of their obstetrical classes at the hospital.

Bishop Tingey of the Seventeenth Ward left his cobbler's shop to hold prayer services twice daily. At the sound of a little bell, blue-uniformed

nurses, doctors, officers, and as many patients as could, gathered for spiritual communion.

Fees were raised to six dollars a week for room, board, and nursing care; the charge had commenced at three. Even so, it was extremely difficult to make both ends meet when it came to providing the necessary supplies for a large number of people, the hospital housed never fewer than fifty when both patients and workers were included. It hardly seemed possible that so many eggs could be consumed, that so much butter and milk was necessary. But the hospital must go on.

Messages were sent throughout the Church emphasizing the fact that the institution was a benevolent one, not a place of indiscriminate charity, that the brethren and sisters must exert themselves "to appreciate the intensity of the arduous task, whose sole purpose was to ameliorate suffering." Members were urged to pay their present and their delinquent dues. "For," said the officers, "although much money is received, and the wisest possible use made of it, there are not sufficient funds. We need more, but—we do not propose

to beg to meet the expenses of invalids."

Many doctors were willing to donate their services, but such kindnesses, though they were both frequent and generous, did not defray hospital expenses.

All of the men surgeons in the Church were loyal in taking their patients to this hospital, but sadly enough and despite all of the heroic efforts that had gone into it, the institution eventually was compelled to discontinue its remarkable services. No hospital could continue to exist without greater financial income than this one possessed. The Mormons were then without an institution under their own auspices for nearly a decade when the Groves' Latter-day Saint Hospital was built and opened through the endowment of Dr. W. H. Groves, a Salt Lake dentist.

"God bless the memory of the Deseret Hospital . . ." said Wilford Woodruff, president of the Church when its final closing came. He had asked God's blessing upon its opening not many years before. What full, beneficent years the Deseret Hospital had seen!

IN CONFERENCE ASSEMBLED

(Continued from page 271)

New York	1.30
South Davis	1.24
Shelley	1.19
Curlew	1.18
St. George	1.12
Wells	1.12

Missions with highest per capita fast offerings:

Japanese	\$2.06
Czechoslovakia	1.19
Palestine-Syrian62
Argentine46

Membership over 1,500:

Swiss84
West German60
East German53
Eastern States52

Twenty-one stakes and 239 wards paid \$1.00 or more per capita.

SUMMARY—ERECTION AND IMPROVEMENT OF CHURCH BUILDINGS

Appropriated for ward and stake buildings, seminaries and institutes	\$1,238,972.99
Amount raised locally	790,422.60
Appropriated for hospital buildings	56,549.00
Improvements in temples	197,908.54
Expended for mission buildings and real estate	217,486.43
Total	\$2,501,339.56
(Some of above expenditures included in Church Welfare Program)	

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR THE YEAR 1938

There were on December 31, 1938: 126 Stakes of Zion, (at the present time 127); 1,036 wards; 101 independent branches,

or a total of 1,137 wards and branches in the stakes of Zion; also 35 missions, 957 mission branches, and 243 districts.

CHURCH MEMBERSHIP	
Stakes	632,994
Missions	151,770
Total	784,764

(Continued on page 310)

Summer Seminar for Choral Conductors and Organists

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IN CONFERENCE ASSEMBLED

(Continued from page 309)

CHURCH GROWTH	
Children blessed and entered on the records of the Church in the stakes and missions	22,122
Children baptized in the stakes and missions	15,613
Converts baptized in the stakes and missions	8,259
Number of long-term missionaries from Zion, December 31, 1938	2,151
Number of short-term missionaries from Zion, December 31, 1938	28
Number of local missionaries	78
Total number of missionaries in the missions of the Church	2,257
Number engaged in missionary work in the stakes	2,067
Total missionaries	4,324
Number of missionaries who received training at the Missionary Home	1,152
Persons recommended to the temples from the stakes	85,313

SOCIAL STATISTICS

Birth rate 30.9 per thousand.	
Marriage rate 17.0 per thousand.	
Death rate 6.8 per thousand.	
Families owning their own homes	59.9%

EXPENDED FOR THE MAINTENANCE OF MISSIONARIES

Collected by wards and paid to missionaries	\$ 94,001.27
Average cost per missionary, 1938, \$31.00 per month, or a total of \$372.00 per year per missionary. Average number of missionaries 2,089, making a total average expense for the year of	777,108.00
Estimated possible earnings per missionary \$900.00 per year x 2,089, average number of missionaries, makes an estimated total of what these missionaries might have earned if at home of	1,880,100.00
Total estimated contribution of missionaries and their families for the preaching of the Gospel	\$2,751,209.27

CHURCH WELFARE PROGRAM

(Including All Church Welfare Work)	
Total Church membership in stakes and missions, men, women, and children	784,764
Number of Church members who paid voluntary fast offerings to help the needy:	
In wards	162,582
In missions	22,173
Total	184,755
Amount of voluntary fast offerings in wards:	
Cash	\$ 305,719.27
Produce	89,481.32
In missions:	
Cash	35,971.52
Total (all expended for relief)	\$ 431,172.11

Other donations to the Church Welfare Program	\$ 58,460.66
Assistance rendered by Relief Society:	
In actual disbursements to needy	92,501.62
In carrying on general work of this society	345,581.33
Additional assistance extended to Church Building Program (wards, stakes, and missions) by increasing from 50% to 60% the Church's contributions to the program	184,875.06
Expended from the tithes, mostly by local officers	329,666.45
Expended directly by the Church Welfare Committee	243,232.16
Expended for the erection, extension, and improvement of hospitals and caring for the sick therein	141,881.68
Total	\$1,827,371.07
Increase over 1937	324,916.90
In addition to the foregoing, the following supplies had been assembled and were on hand December 31, 1938, and are available for the needy during the year 1939:	

CLOTHING AND BEDDING

	Estimated Value
Men's clothing, pieces	5,884 \$ 2,331.65
Women's clothing, pieces	6,057 1,526.57
Children's clothing, pieces	4,979 1,075.72
Quilts and miscellaneous items	4,464.56
Total	\$ 9,398.50

CANNED FRUITS AND VEGETABLES

Fruits and vegetables, cans	1,002,888 \$ 96,583.58
Fruits and vegetables, bottles	21,445 2,393.77
Dried fruits and vegetables, pounds	82,599 4,562.94
Total	\$103,540.29

OTHER PRODUCE

Flour, pounds	201,381 \$ 3,084.80
Potatoes, pounds	646,779 4,615.31
Grain, pounds	224,879 1,912.50
Other vegetables, pounds	77,317 579.87
Meat, pounds	4,446 533.52
Total	\$ 10,726.00

FUEL AND LUMBER

Coal, pounds	761,303 \$ 1,429.27
Wood, cords	435 2,176.00
Lumber	180.00
Total	\$ 3,785.27
Total on hand Dec. 31, 1938	\$127,450.06

THE CHURCH UNEMPLOYMENT SITUATION

As of December 31, 1938, is as follows:	
Employable needing employment, January 1, 1938	7,760
Employable needing employment, December 31, 1938	6,817
Skilled workmen unemployed, December 31, 1938	1,030
Unskilled workmen unemployed, December 31, 1938	5,787

Heads of families needing employment	6,406
Number employed during year	3,322
Number of persons used on Church Work Projects during year	4,340
Number of persons assisted by Bishops, Relief Society, and the General Committee agencies	56,472

CHANGES IN CHURCH OFFICERS, STAKE, WARD, AND BRANCH ORGANIZATIONS

NEW STAKES ORGANIZED

Nampa Stake was organized November 27, 1938, by a division of Boise Stake. It consists of Caldwell and Homedale independent branches and Kune, Melba, Nampa First, and Nampa Second wards.

Weiser Stake was organized November 27, 1938, by a division of Boise Stake. It consists of Emmett, Letha, Nyssa, Ontario, and Weiser wards and Vale independent branch.

Boise First, Boise Second, Boise Third, Glens Ferry wards, and Meridian Branch retained in the Boise Stake.

Provo Stake created February 19, 1939, by a division of the Utah Stake. This new stake consists of Provo First, Provo Fifth, Manauva, and Bonneville wards.

Provo Second, Third, Fourth, and Sixth, and Pioneer wards retained in the Utah Stake.

NEW STAKE PRESIDENTS APPOINTED

Silas L. Wright appointed president of the Montpelier Stake to succeed President Edward C. Rich.

Ezra T. Benson appointed president of the Boise Stake to succeed President Scott B. Brown.

Peter E. Johnson appointed president of the newly organized Nampa Stake.

Scott B. Brown appointed president of the newly organized Weiser Stake.

Charles W. Dunn appointed president of the Logan Stake to succeed President Anthony E. Anderson.

Charles E. Rowan, Jr., appointed president of the newly organized Provo Stake.

Royal J. Murdock appointed president of the Utah Stake to succeed President Thomas N. Taylor.

Z. Reed Millar appointed president of the Boise Stake to succeed President Ezra T. Benson.

Carl Daniel Greenhalgh appointed president of the Santiquin Tintic Stake to succeed President E. Frank Birch.

NEW WARDS ORGANIZED

Phoenix Fourth Ward, Phoenix Stake, created by a division of the Phoenix First Ward.

Boise Fourth Ward, Boise Stake, created by a division of the Boise Second Ward.

INDEPENDENT BRANCHES MADE WARDS

Meridian Ward, Boise Stake, formerly independent branch of the same stake.

Vale Ward, Weiser Stake, formerly independent branch of the same stake.

WARDS TRANSFERRED

Santiquin First, Santiquin Second, and Genola wards of the Nebo Stake transferred to Santiquin Tintic Stake.

WARD NAMES CHANGED

Hanna Ward, Duchesne Stake, was formerly known as Redcliff Ward.

Garden Park Ward, Bonneville Stake, was formerly known as Gilmer Park Ward.

NEW INDEPENDENT BRANCHES ORGANIZED
Coolidge Branch, Maricopa Stake, and

Superior Branch, Maricopa Stake, were transferred from California Mission.

Redwood City Branch, San Francisco Stake, created by making a division of Burlingame and Palo Alto Wards of that stake.

Pershing Branch, Alberta Stake, was formerly dependent branch of Woolford Ward.

Clifton-Morenci Branch, Mount Graham Stake, created by a division of the Duncan Ward of that stake.

Warner Branch, Taylor Stake, organized from members of former Coutts Branch, Milk River District, and members living west and south of Tyrells Lake.

WARD MADE INDEPENDENT BRANCH

Lebanon Branch, Mount Graham Stake, was formerly ward of same stake.

WARDS DISORGANIZED

Blackpine Ward, Curlew Stake, and Juniper Ward, Curlew Stake, discontinued. Members moved away.

INDEPENDENT BRANCH DISORGANIZED

Mohrland Branch, Emery Stake, discontinued; members moved to other wards of the Church.

THOSE WHO HAVE PASSED AWAY

Julia S. Budge Nibley, widow of President Charles W. Nibley.

Dr. Frederick J. Pack, Deseret Professor of Geology at the University of Utah and member of General Board of Deseret Sunday School Union.

Alice Louise Reynolds, former member of the General Board of the Relief Society and former editor of the Relief Society Magazine; Professor of Literature at the Brigham Young University.

Dr. George W. Middleton, founder and director of the Utah Pioneer Trails and Landmarks Association and a member of the executive committee of the Oregon Trail and Landmarks Association; a member of the executive committee and chairman of the historical committee of the Sons of Utah Pioneers; member of Church Old Folks Committee and Chairman of Finance Committee.

Julia Murdock Farnsworth, former member of the Relief Society General Board, a charter member and founder of Daughters of the American Revolution, Daughters of Pioneers and Daughters of the Mormon Battalion.

Adella Woolley Eardley, one of the first members of the Retrenchment Association and former member of the Y. W. M. I. A. General Board.

Wilma Jeppson, member of Primary General Board and associate professor of physical education for women at Brigham Young University.

Dr. Ellis Reynolds Shipp, one of the first woman doctors in the West and teacher in first nurses' home in Utah.

Joseph Don Carlos Young, son of Brigham Young and Church Architect for fifty years.

George N. Finch, First Counselor in Tintic Stake Presidency.

Adelbert Bigler, Second Counselor in Sharon Stake Presidency.

Edward H. Holt, Stake Clerk of the Utah Stake.

Bishop George Edwin Cox, Bishop of Mount Olympus Ward, Cottonwood Stake.

Bishop Edward H. Chambers, Ogden Thirteenth Ward, Ogden Stake.

Bishop Osmund Buchanan of the Blackfoot Second Ward, Blackfoot Stake.

Bishop David P. Howells, Wilshire Ward, Hollywood Stake.

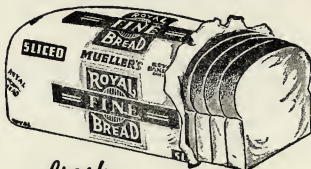
Bishop Leonard C. Healy, Pleasant Green Ward, Oquirrh Stake.

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THE HOME—Fundamental to Our Civic and Religious Life

(Continued from page 269)

You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house.

Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

And now, verily I say unto Joseph Smith, Jun.—you have not kept the commandments, and must needs stand rebuked before the Lord;

Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

My servant Newel K. Whitney also, a bishop of my church, hath need to be chastened, and set in order his family, and see that they are more diligent and concerned at home, and pray always, or they shall be removed out of their place. (D. and C. 93:41-50.)

Paul, speaking to the Ephesians, said:

And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. (Eph. 6:4.)

To the Colossians he said:

Fathers, provoke not your children to anger, lest they be discouraged. (Col. 3:21.)

Thus it is not now the doctrine of the Church, and it never has been,

that children should be allowed to grow up to a maturity when they may choose their religious beliefs for themselves, before any attempt is made to teach them the principles of the Gospel of Christ, and the paths of righteousness. The Lord never intended that children should grow up spiritually neglected and cast adrift to care for themselves any more than He intended that the newborn babe should be thrown out into the street to live or die as chance might decree or to wait until maturity to determine whether he should seek learning or remain in ignorance.

On the contrary, the Lord has made clear in His revelations that, from earliest infancy, children must be taught in the principles of the Gospel and in the doctrines of the Church, else "the sin be upon the heads of the parents." "A child left to himself bringeth his mother to shame" (Prov. 29:15), said the ancient proverb. The Savior teaching His disciples, said:

If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent?

Or if he shall ask an egg, will he offer him a scorpion? (Luke 11:11, 12.)

Anyone who teaches, encourages, or spreads this doctrine of neglect, no matter who he is or what his position, will not be held guiltless before the Lord.

This monstrous doctrine is founded either in a disbelief in all relig-

ion or in a belief that all religion is for the immature and weak-minded, for the morons of society, or else that all religions, pagan, Christian, idolatrous, are equally good, all lead to the same goal, and no choice is to be made amongst them—all of which ideas are contrary to the revealed will of God, as His words all testify.

I REPEAT again, the prime, indeed the sole, responsibility for starting the child along the right way, rests upon the parents. This responsibility is the inescapable result of bringing children into the world. It cannot go unheeded, nor can it be cast off, or shifted to another. It is a responsibility that comes by divine decree.

Parents may not assume that their work can be done by the schools; and the schools shall not try to usurp the place of the parents nor to relieve them of their obligations. Each has its own place in building the upright, patriot citizen and the righteous man of God. So with the summer camps, with sports and other diversions—these, rightly conducted, may be helps to the building of youth character, but they are not homes and cannot be. If it be said that they are better than some homes, it may be answered, then shame upon such homes; they are not the homes which God has declared children should have.

So also of the mere amusements of the hour—the theater, the concert hall, the movie, and even the radio in the home itself. Too often these are too much guided by the mere greed for gain; all too frequently they pander to those of low morals and to the weakest of mentality; too often they lack in simple decency and deserved shame. But when not going to these extremes, when in morals and ethics their works are not beyond the pale, yet in their ordinary offerings they too often depict a standard of life and conduct which is un-Christian. A Christian life is not built around cocktail lounges, exotic night cabarets, luxurious hotel lobbies, princely dwellings of idleness, and an ease and luxury that the imperial palace has rarely known. Yet the youth are coming to think that these are the norms of our life, and that if they do not get them, something is wrong with parents or society. The world has never had a people that were

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THE HOME

all millionaires; it never will have. The sooner we know this, the better it will be for the world.

We parents may not trust the training of our children to any or all of these. If we shall do so and our children sin, then so surely as the Lord has said it, "the sin be upon the heads" of us, the parents.

Children should be home at night, every night, and not away from home; our youth should be home most nights, too, and the occasional night when they are away, they should be carefully protected by us parents, or someone for us, from evil in all its forms and guises.

We parents must never forget and must ever remember that whenever our children leave the home and its purlieus, for whatever reason it may be, whether it be for amusement, for learning, for matters of livelihood, or for the activities of religion and religious training, they have for the moment passed beyond our immediate protection and control; they are away from our personal guidance and restraint; we may not then with our own hands and love and care minister to their need, however grave the need may be. We may send our prayers with them; we may know that the righteousness we may have instilled into their hearts will be to them as a shield; we may, if we have done our full duty, know that the spirit of God will be with them, to guard and protect them. But we must also know that as they move out there alone without us, that evil will be there too, for so it

has always been, and will be till bound; and remember, the choicer the spirit, the more insistent are evil's wiles and temptations to lead them to destruction.

Again I say, not out of the school, nor the concert hall, nor the theater; not out of the stadium, nor the movie, nor the radio; not even out of the Church itself by itself, nor out of all of them together, shall come the mutual respect for the rights of others, the restraining of will and selfishness, the due obedience to proper authority, the forbearance, the devotion to duty, the poorness of spirit, the repentance for sin, the meekness, the hunger and thirst for righteousness, the mercy, the pureness of heart, the peacemaking, the honesty, the sterling integrity, the charity, the love, the reverence, that shall make the citizenry of free nations and the subjects of the kingdom of heaven.

All these must come mostly from the home; they will fully come from nowhere else. To be certain and sure of their effect, they must be engendered in the forefathers of those who would enjoy them. This duty we parents of today owe to our posterity. Thus we must, as the Lord said through His prophet of old, "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Malachi 4:6.) God grant we may in this nation, and in the world, rebuild, fortify, and keep forever safe, the true Christian home.

FROM THE OUTSIDE LOOKING IN

(Continued from page 272)

minutes than I could if I talked all day. So, tell them what you believe."

For fifteen or twenty minutes as we drove along he told them of his beliefs and the teachings and practices of his Church. From time to time they asked questions until they seemed to be satisfied, when he changed the subject and the general conversation was resumed. From time to time Mrs. Kaltenborn had been making notes and asking further questions and commenting to me on various impressions she had received.

"It is certainly a remarkable organization, isn't it—that will obtain

and hold the loyalty and enthusiasm of its young people to the point where they will leave their homes, go to the far corners of the world, and preach this Gospel as they believe it, and pay their own expenses?"

"Yes, as I told you awhile ago, that to me is the outstanding difference between this Church and other organizations of its kind."

As we drove around the Point of the Mountain and turned up the cutoff to American Fork Canyon, we looked back and could not see any of the other cars of our party. We were riding in what was called a "touring" car, and when we arrived at the entrance to the canyon, our driver stopped to turn the top back



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so we could enjoy the scenery. He filled the radiator and checked his tires while waiting for the others to come up.

As we sat there waiting, Mrs. (Concluded on page 314)

FROM THE OUTSIDE LOOKING IN

(Concluded from page 313)

Kaltenborn turned to me and said: "I'd give anything for a smoke."

"Go ahead and smoke if you want to," I encouraged.

"Oh, I wouldn't think of it with a Mormon missionary driving our car," was her answer.

"I'm sure he wouldn't mind," I said.

"No, I'll wait," she replied.

"Just as you like."

And as we sat talking, with Mrs. Kaltenborn denying herself the pleasure of a smoke out of respect for the beliefs and services of the returned Mormon Elder who was our driver, the missionary, unaware of the honor being accorded him, reached in his hip pocket, drew out a package of cigarettes, took one, tapped it on the back of his hand, put it in his mouth, and struck a match.

With a look of astonishment on her face and leaning forward in her seat, Mrs. Kaltenborn turned to me: "Why, Mr. Newmyer, they don't smoke?"

"Yes, some of them do—"

"Well, they certainly don't drink, do they?"

"Some of them do that."

"Well! I can't believe it," and she dropped back in the seat with a feeling of disappointment. "Think of it—go on a mission for three-and-a-half years, preaching and teaching this wonderful message and then come home and use tobacco and liquor; it just doesn't make sense."

"I know how you feel," I said, "but remember what I told you as we left the hotel: they are just like other people—some of them smoke, some drink, like some of the members of other churches. They look alike; they act alike; so I have concluded the Mormons are just another denomination."

We went on up the Canyon, visited the Cave, went through a very interesting dedication ceremony conducted by Mr. Kaltenborn. Then up the Canyon over the New Dugway and to a camp among the trees where a delicious lunch was awaiting us. After a short rest we got into our cars, went around the mountain and came down to Aspen Grove. At this point the ladies changed cars, as Mr. Kaltenborn had to come back to Salt Lake City to broadcast from KSL while the rest of the party were to go to Provo and take the train there on their way towards home.

To meet Mr. Kaltenborn's time on the radio at Salt Lake we went down the mountain at a speed that I am sure broke all records, but at every turn or place requiring careful driving our driver would bring the car down to the proper speed and we made it safely, on out of the canyon and back to Salt Lake just in the nick of time to make his appointment. As Mr. Kaltenborn alighted he said: "Young man, I have had some fast rides with good drivers—but you are the best one I ever saw."

Personally, I shall never forget the events of that day. In after years when I became fully acquainted with the Mormon people and their philosophy, I investigated their belief and learned a great deal more about the details which I did not know then.

At that time I was on the "outside, looking in." Today I am on the "inside, looking out," for about four years later, I applied for membership in the Church. I was baptized and confirmed, and have had much joy in my fellowship. I know now that most of our returned missionaries as well as many hundreds of our regular members are *different* and do not indulge in the habits of people who smoke and drink. I appreciate what this membership has done for me and hope that every returned missionary and every young person in the Church, as well as their elders, will appreciate the predicament of one of us who failed to live up to his opportunity of confirming his testimony by his actions.

Rich Eskimo

(Continued from page 279)

NEXT day he set off with a young man to guide him the ten-day journey to the white man's store. This friend's name was Komat, a confident young man who fancied he knew all there was to know. But when they chanced on a pair of foxes, it was Palleck's swift arrows that brought down the two pelts. Young Komat's rifle did nothing but make a great noise and kick up patches of snow.

"You use a bow well," the other admitted, beginning to think more of his companion. He loaned Palleck his steel knife and sat idly by while the northland Eskimo swiftly and cleanly stripped the skins.

After that Komat did not do so much boasting. He confessed that his folks were not as rich as Palleck had supposed. The young visitor learned that if the white police did not give these Eskimos presents of blankets, of woolen under-clothing, and bison pelts brought from government herds of these strange animals who lived in the far south, and foreign foods from bags and tins, there would be times when these people would go scantily clad and have hunger in their stomachs.

"The game animals are scarce

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RICH ESKIMO

here now," Komat explained. "And the fur animals are scarcer still. For a while we trapped both summer and winter, and the traders bought everything we took them, but this emptied the land of pelt animals and now we are always poor, always trying to catch a mean pelt or two to buy us cartridges for our rifles, coal oil for our lamps, or cloth for the women to work on. If the police did not help us, then we would know misery all the winter long."

Palleck had his eyes opened to conditions on that trip to the white man's store, and he heard more when he reached the tiny settlement. The white men viewed Palleck with friendly eyes.

"A far north Eskimo, eh?" They shook hands warmly. "Good skins you bring, young man; we'll treat you good."

They admired his warm skin clothing, so neatly and so strongly sewn with sinew, and they admired still more his able dexterity with his bow and arrows and harpoon and knife. The corporal of the Royal Canadian Mounted Police in particular was delighted with Palleck's upstanding independence and his very apparent ability to take care of himself.

"You are like the old-time Eskimo," this policeman said. "Let me give you some good advice, young man: go back there to the far north as fast as you can! It is better to be up there, somewhat apart from us whites, than here where the game is scarce, and the people are hungry in the winter. Look at your fine clothing; look at your good muscles, and these fine weapons you can use so well. Listen to me, young man; don't bother with rifles or coal oil lamps or fancy woolen clothing there at the trade store. Your bows and arrows don't need expensive cartridges to make them work, and you have blubber oil at home for your lamps, and good caribou skins for clothing and blankets. The things you should buy are these steel knives, steel fishhooks, iron cook pots, steel traps, and the like."

Palleck had already decided on this course, for he was not at all impressed by his new friends' belongings now that he had become more familiar with them.

"You help me buy," he requested the policeman, and the two visited the store together. The boy's eyes sparkled with pleasure at the number

of knives he received, at the great flashing heap of fishhooks, needles, and awls, and the strong iron pots and metal blubber lamps. And he managed to get a brand new steel-runnereed sled and extra runners to make two more.

"Those are very fine pelts," the trader told him, and he handed Palleck many a good gift of matches, steel wire, and some cheap novelties of glass beads and necklaces and a glittering finger ring.

"What is this?" asked Palleck, fondling the ring.

"You put that on your wife's finger, to show she is married to you," smiled the policeman.

Palleck nodded a serious head.

"First, however, I must find a woman to marry," he told them, and the white folk laughed. But Komat heard and hurried to tell Palleck that his sisters would be glad to win his favor.

"You should have spoken before," Komat chided. "You are a rich Eskimo, Palleck, and any of our girls will be glad to be wife to you."

Palleck considered this on the way back to Komat's people; then he shook his head.

"No—right now I do not think I want a wife," he decided, and he bade these friends farewell and promised to come back again some other winter.

Then he drove his team north into the barren country again—down the long, empty fields of the barrens,

where there was no food at this season. But he had his old sleigh loaded with meat for himself and his dogs, and a team of big southern-bred dogs pulled the new sleigh that was loaded with the treasures he had brought from the trade store. There were no pangs of suffering on that trip home, and Palleck topped the last hill with a yell of triumph and raced the final stretch to the village.

"Ho!" said his father, after the greetings were over and all had marveled at the rich presents Palleck brought. "All this is very well, my son, but where is that wife you went away to marry?"

Palleck laughed shyly.

"Your wise words stayed with me, Inni, and the farther I went away from Neenuk's side, the warmer grew my heart for her!"

He pulled out the fancy wedding ring and proffered it to the smiling girl.

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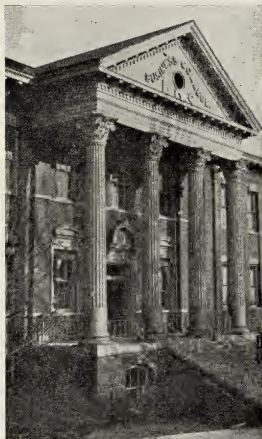
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The Editor's Page— An Appreciation

(Continued from page 267)

have attended these meetings. People have labored in some cases for ten long years in raising their share of the money to build their meeting-house.

We are growing splendidly. There is a feeling of absolute confidence; there is no fear on our part of the final triumph of the work of God. This is very gratifying indeed. I can think of nothing more remarkable than that when the Prophet Joseph and his brother Hyrum and others were sentenced to be shot by a court martial, a man was raised up of the Lord to defy the commanding officer and who said it was cold-blooded murder. Then the Prophet was imprisoned, with others, where he received what to my mind is one of the most remarkable and wonderful revelations, one of the greatest of all the revelations ever received by man.

I am going to read to you from that revelation received by the Prophet Joseph Smith, while he was imprisoned in jail. I am reading from the 121st section of the Doctrine and Covenants, starting with the thirty-third verse:

How long can rolling waters remain impure? What power shall stay the heavens? As well might man stretch forth his puny arm to stop the Missouri River in its decreed course, or to turn it upstream, as to hinder the Almighty from pouring down knowledge from heaven upon the heads of the Latter-day Saints.

Behold, there are many called, but few are chosen. And why are they not chosen?

Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson—

That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man.

Behold, ere he is aware, he is left unto himself, to kick against the pricks, to persecute the Saints, and to fight against God.

We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

Hence many are called, but few are chosen.

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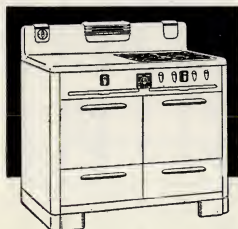
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The Editor's Page— An Appreciation

MAY God help you and me and every soul in this Church to be chosen, and to stay chosen, in that straight and narrow path that leads to life eternal!

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall still upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever.

I repeat, this is one of the most marvelous revelations that we have, a blessing from God given to the Prophet Joseph while in a jail! I think there is nothing finer in the Doctrine and Covenants. There can be nothing of greater importance than to exercise the Priesthood exactly as it is explained here.

I am very thankful indeed for the remarkable success of our Welfare work thus far; I am thankful for the devotion so many are giving to that work. I am grateful to realize and know that our Heavenly Father is directing us; that He is inspiring us; that He is leading us by His Spirit; that we as a people are growing in those things that are pleasing and acceptable to our Heavenly Father. To be able in these hard times to make such a report as we have listened to here today, is certainly an inspiration to every Latter-day Saint.

We are the architects—not only the architects but we are also the builders of our own lives. If a man knows the mind and will of the Lord and fails to do it, he is drifting away from that straight and narrow path that leads to life eternal. . . .

May the Lord bless you one and all, is my prayer for you. I thank God that I know we have the truth. I thank God that I know that He

(Concluded on page 319)

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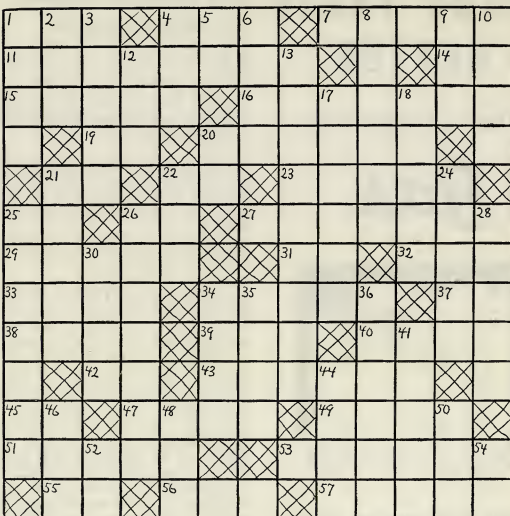
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ACROSS

- 1 "... the mouth of the Lord hath spoken it"
- 4 "Hear, ye... what the Lord saith"
- 7 "And this man... be the peace"
- 11 Old name of Bethlehem; Rachel died there Gen. 35:19. Ruth 4:11
- 14 Each
- 15 Asiatic
- 16 "according to his promise raised unto Israel a... Jesus"
- 19 Empire State
- 20 He fulfilled this prophecy
- 21 "and... will teach us of his ways"
- 22 "Thine hand shall... lifted up"
- 23 "for... is the Holy One of Israel"
- 25 Calcium
- 26 "I will sing of mercy and judgment" begins this Psalm
- 27 Elevated platforms
- 29 Tapestry
- 31 Boy's nickname
- 32 Blossom
- 33 Jewish name of St. Paul
- 34 Rescues
- 37 "we will walk... his paths"
- 38 "and people shall flow... it"
- 39 "word of... Lord that came to Micah"
- 40 "unto the... of the world"
- 42 Time measure
- 43 Easter comes from this name
- 45 Country in Europe
- 47 Foot in poetry
- 49 "the rock whence ye are..."
- 51 Moment
- 53 Paralytic healed by Peter Acts 9:34
- 55 "in the strength... the Lord"
- 56 "exalted above... hills"
- 57 "unto the Lord of the whole..."

Our Text from Micah is 1, 4, 7, 21, 22, 23, 38, 39, 40, 55, 56, and 57 combined

DOWN

- 1 "I will... no evil"
- 2 Italian goddess of the harvest
- 3 River of Europe
- 4 Girl's name
- 5 Micah is in this part of the Bible
- 6 "... thine heart from wickedness"
- 8 "and... up the mainsail"
- 9 Coin of Roumania
- 10 Bird
- 12 Beam
- 13 English discoverer of gold in Australia
- 17 Forceful
- 18 District of New Zealand
- 20 Religious organization
- 21 Jacob had his dream while on the way to this place
- 22 Twice
- 24 Lukewarm
- 25 One skilled in dealing with questions of right and wrong
- 26 Pertaining to heat
- 28 "gave the... and caused them to understand the reading"
- 30 Famous mother of Obed, one of Christ's ancestors
- 34 "a rod out of the... of Jesse"
- 35 "... the son of Omri did evil in the sight of the Lord"
- 36 Feminine name
- 41 Fresher
- 44 "there the Lord shall redeem..."
- 46 For
- 48 Of the age (L.)
- 50 Burmese demon; boy's name
- 52 "... thou seek him, he will be found of thee"
- 54 Hush

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The Editor's Page— An Appreciation

(Concluded from page 317)

lives, that He hears and answers my prayers, that He guides me by His Spirit, that He gives me the inspiration of His Spirit to know what to do and how to do it for the benefit of His people here on the earth. I thank God for the remark made to me by President Joseph F. Smith—the last remark that he made before he passed on—"The Lord knows whom He wants to stand at the head of His Church, and the Lord never makes any mistakes. The Lord bless you; the Lord bless you."

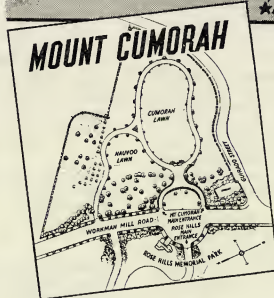
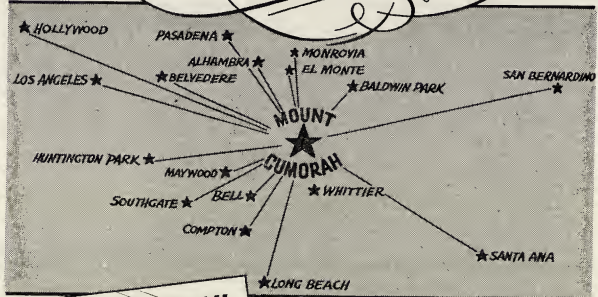
God bless you one and all. May we never lose the knowledge that He lives, that He hears and answers our prayers. May we grow in knowledge of Jesus Christ our Redeemer and Savior. May we grow in a knowledge that Joseph Smith was in very deed a prophet; that the revelations in the Doctrine and Covenants, given even before the Church was organized, have been fulfilled time and time again; that his name should be known for good and evil all over the world, and that he should suffer persecutions. Finally he was martyred for the cause. May we be loyal and true to that Prophet and to the Gospel of Jesus Christ is my humble prayer, and I ask it in the name of our Redeemer. Amen.

MIZPAH

By Anna H. Hayes

IN the desert twilight there, I saw you stand,
Your hand upheld, as if in benediction lent
To grace the soul of me, before I went away.
And then I heard through slowly dimming night
A song which you had hummed that other day,
When hand in hand, we sought the wonders
Of a land
So strange, that I had let your presence
comfort me—
A solace sweet, that I may never know
again,
For earth is wide, and travelers—who may
say?
Yet, in the blossoming of the years that
are to be
I'll waver at the lifting of a hand,
A hand upheld against a twilight sky,
And ponder on the fate that brought to me,
And duty's caravan, a potent, fleeting glimpse
Of life, that wagers with Eternity!

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Your Page and Ours

LET'S SAY IT CORRECTLY

SO COMMON is the mistake concerning the use of *infer* and *imply* that Lloyd C. Douglas in his latest book, *Disputed Passage*, uses it as a small point of plot furtherance. *Infer* means to derive by reasoning from premises, as, "From all the evidence presented I infer that the accused man is guilty." *Imply* means to include by substance, as, "War implies fighting."

Managing Editor,
The Improvement Era.

PLEASE accept my heartfelt appreciation for the bound copy of the 1938 volume of the *Improvement Era*. From the mission fields and in the stakes of Zion I listen to glowing reports of the enduring good that the *Era* is doing in the family circle and on the firing line in the near and distant missions where the Elders are so faithfully and devotedly proclaiming the word of the Lord.

I wish you continued success, and this includes the editor and the workers who, by noble efforts of mental and physical endeavor, are contributing in any way to sending forth into the world, at home or abroad, this great Champion of Truth.

With very kind regards, I remain,

Truly your brother,

Chas. A. Callis.

Snowflake, Arizona.

Dear Editor:

BELOW are my sentiments regarding your splendid paper. Our home has never been without it since the first number was published, and I hope we may always have such help in our home.

Wishing you every success in your good work.

Nettie Hunt Rencher.

CORRECTIONS ON DR. WYLAND'S ARTICLE

(See pages 276, 277, and 307)

BECAUSE of failure in making airmail connections a proof from Dr. Ray O. Wyland indicating several essential corrections did not reach us before the printing of the forms in which his article appears. In the third column on page 277 a reference to "Dr. Ulrick" should read "*Philosophy of Play* by Dr. Luther H. Gulick," and the quotation from this work is not a direct quotation, but a restatement by Dr. Wyland. Other corrections appear on the proof which improve and shade the phrasing in places, but do not alter the essential meaning.

Rexburg, Idaho.

THE *Improvement Era* is the magazine of the Church, and I feel that every Latter-day Saint home should list it first among their reading material. The first page I turn to is the poetry page. There I find a bit of every type of poetry. It is indeed a beautiful way of self-expression.

Laura Atkinson, Rexburg Second Ward.

Dear Editors:

WE ARE thankful we have *The Improvement Era* in our home again this year. We feel sure it is the best magazine we have on our reading table.

We endorse all the good that we have heard or read about the *Era*.

As far as we know, no one has mentioned the "Let's Say It Correctly" corner. We appreciate it because the information given aids us in thinking and speaking correctly.

Sincerely,

Earl J. Atkinson and Family.

Glendale, California.

MAY I congratulate you for publishing a truly splendid magazine. A friend gave me a subscription to it three years ago, and it was instrumental in causing me to further investigate the Church, and later to join it. Since that time life has been vastly more interesting and filled with a greater meaning.

Sincerely your brother,
(Signed) Edward L. Wheatfill.

An old gentleman and his wife lived in the Mormon colonies in Mexico. The old man, much interested in the poor natives, accommodated a neighbor family by lending them several of his wife's household articles. The lady, after several unsuccessful attempts to get them back, scolded her husband soundly for lending her property without her permission.

"Well, Ma," defended her husband. "They are of the seed of Israel."

"I don't care if they are," she retorted and spoke her mind forcibly regarding such conduct.

"Well, well," remarked the old gentleman slyly, "Ma wishes Israel hadn't gone to seed."

—Submitted by Irene Martineau,
Col. Pacheco, Chih., Mexico.

NOBODY'D SAW IT

Lady, to hobo at door: "Did you notice that pile of wood in the yard?"

"Yes'm, I seen it."

"You should mind your grammar. You mean you saw it,"

"No'm. You saw me see it, but you ain't seen me saw it."

WHAT A COMEBACK!



Boss: "Brown, that's quite an old fashioned coat you are wearing in the office."

Brown: "Yes, I admit it's a bit out of date. I bought it with the last raise I got."

NOT A QUESTION OF SPEED

Policeman: "As soon as I saw you come around the bend I said to myself: 'Forty-five at least.'"

Woman Driver: "How dare you? It's this hat that makes me look so old."

ONE MORE QUESTION

"Of course, I'll be liberal with my money after we're married, darling. I'll spend it on you as fast as I make it. Now, what else do you want to know?"

"How fast do you make it?"

NO NIGHT MOURNING

Junior: "Mom, when people are in mourning do they wear black pajamas and black nightgowns?"

Mom: "Of course not. What made you think they do?"

Junior: "Well, don't they feel just as sad at night as they do in the daytime?"

WHAT MORE?

Traffic Cop: "Didn't you see me wave at you?"

Lady Driver: "Of course I did. And didn't I wave back? What did you expect me to do—throw a kiss?"

AT WORK

"And that is a skyscraper," announced the guide.

"Oh, yeah? Well, let's see it work," replied the wise fellow.

BEST OF INTENTIONS

Every year college deans plot the routine question to the undergraduates: "Why did you come to college?"

Last fall one co-ed unexpectedly confided: "I came to be went with—but I ain't yet."



Long a feature of one of radio's oldest sustaining programs is Frank W. Asper, above, seated at the console of the great Tabernacle organ. The organ forms the background. Right, the L. D. S. Male Chorus, George H. Durham, director; one of the featured groups on this Sunday evening program.



"Sunday Evening ON Temple Square"

From within the friendly walls of the historic Mormon Tabernacle, 11 o'clock each Sunday evening brings time for "Sunday Evening on Temple Square." For the final hour of each Sabbath day, the majestic Tabernacle Organ forms theme and background for a program of beautiful music and the friendly spoken word.

Retaining the intimate flavor of radio from its younger days, "Sunday Evening on Temple Square" welcomes your comment and your letters. From all portions of the United States, from Alaska, Canada, the Islands of the Pacific and the frozen North, letters constantly pour in to this station.

On this program, as with all its other features, KSL invites and appreciates your friendly interest and appreciation.

This is one of radio's oldest and most loved programs. It enters its ninth consecutive year with a greatly increased program scope. To the music of Dr. Frank W. Asper and guest soloists, KSL has invited outstanding singing groups to appear. The enlarged program provides you with an hour not duplicated in radio in this nation or elsewhere. KSL invites you to listen each Sunday night to "Sunday Evening on Temple Square" — broadcast from the nation's most interesting building to an international audience.

KSL



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